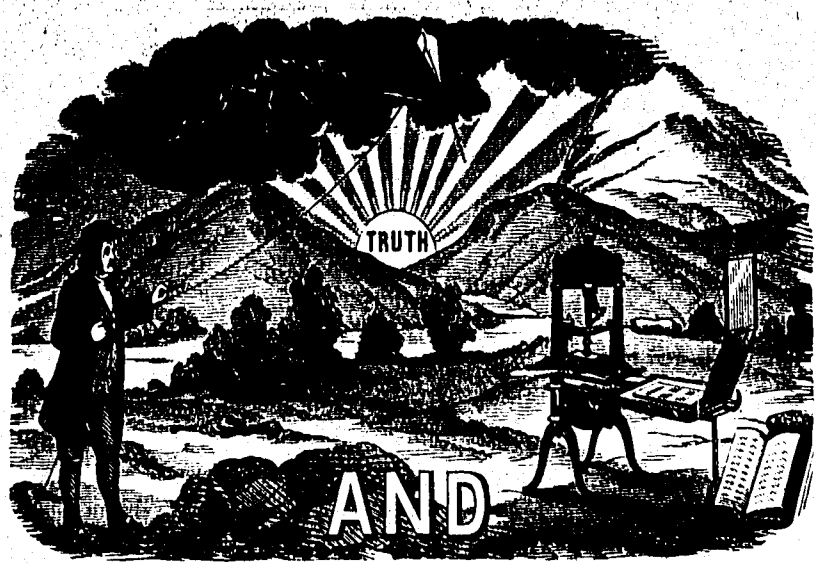


# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## SPIRIT MOTHER.

BY OLIVIA F. SHEPARD.

When temptations dire assail me,  
When my heart grows faint with care,  
Let thy guarding love ne'er fall me,  
Spirit Mother—hear my prayer.

When life's storms are fiercely raging,  
Mid the roar of tempest wild,  
And thy power all grief assuaging,  
Spirit Mother—calm thy child.

Help me see what love has bidden,  
Let me hear its accents mild,  
Let thy face be never hidden,  
Spirit Mother—watch thy child.

When Truth's enemies o'erlook me,  
Or when flattery beguiled,  
One there was who ne'er forsook me,  
One who always helped her child.

For thy great soul knew no malice,  
Anger ne'er thy thought defiled,  
And thy chaste heart's deep rich chalice  
Brimmed with love for me, thy child;

And the flame of thy affection,  
Deeper than the ruby's glow,  
Warned my thought from misdirection,  
Toward the truths I sought to know—

Opened it to spheres supernal,  
Linked it fast to minds of light,  
Bid it wait for the eternal  
Victory of right o'er might.

As I list—thy voice caressing,  
Reaches me from sunlit shore,  
Strengthens mine with earnest blessing,  
Bids me anxious thought give o'er.

Now I see thy fond eye beaming,  
Feel its quick search scan me through,  
Beauteous rays of light are streaming,  
As thou givest promise true—

"Child—I never will forsake thee,  
I will lead thee gently on,  
Enemies shall not o'erake thee,  
Till the golden shore be won—

Shore where peace and joy abound,  
Banish every want and care,  
Harmonies of life resounding,  
Echo, echo every where;

And thy soul's aspiring vision  
Of a quickened gladdened earth,  
As thou walkest fields Elysian,  
In the glorious second birth—

Thou shalt see in full fruition,  
And thy spirit shall mount higher,  
Than in deepest intuition,  
Thou hast ever dared aspire.

Peace, my child, let strife be ended,  
Thou shalt dwell in wisdom's reign,  
Let thy broken heart be mended,  
Let its sunrise heat thy pain.

Sweep its chords with steady fingers,  
Let no discord near thy strain,  
Hearts in which affection lingers,  
Will respond to it again."

Rifted grief-clouds! light has entered!  
Back their muzzes dark lie piled;  
On me life and joy have centred,  
Mother—thou hast saved thy child!

April 15th, M. S. 36.

## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

May 4th, M. S. 36.

BELLE BARTLETT,  
(Frenchtown, N. J.)

GOOD MORNING:—I thought I would make you a call this morning. Well, we are very glad of that, for I see a chance to be recognized by my friends; and as this is the only way that I can reach them, I thought that it would be best for me to come. I am not acquainted with controlling a medium, and perhaps will make very many mistakes; for I was not old in years nor feeble in the experiences of life's duties. I was scarcely a bride, until the tomb took me, and I became something different from what I had anticipated. I scarcely realized that death was coming, and yet it was not what I imagined death would be. It seemed to give me an opportunity of looking at my friends and understanding how they really felt in regard to my departure. It has been quite a number of years, I don't remember just how long, since my spirit first became conscious of another condition of life. I am not here to give any very great knowledge. If you will be kind enough to give me a name as Belle Bartlett, of Frenchtown, New Jersey, they will get it. Thank you. Ques. Is there any person there whom you would like particularly to mention and to whom you would like to send this communication? Ans. There are not many of my friends living there, but if you send it there they will get it at a place called Milford. I will be recognized. Ques. Is Milford in New Jersey? Ans. Yes, sir. While I am here, perhaps my mother, father, or some one might come. You will have no objection to their coming will you? [None whatever.]

## A BROTHER OF THE PREVIOUS SPIRIT.

GOOD MORNING:—My sister advised me to come here and give a communication for your paper, so that people might learn something of Spiritualism, and I don't know that I will be able to give any instructions in regard to the philosophy, but, if giving my name and proving to you that I possess an identity that exists eternally, will be of any use whatever, I am only too happy to have come. [We are very happy to have you come.]

When I lived in my own body I had greater opportunities of life than many people. I had the means to enjoy life, and it seems that I made a very great mistake in regard to what life really ought to be; and as I was fond of gratifying my appetite, I indulged pretty freely in what people called the good things of life, and I brought a disease upon myself which disabled me from enjoying the good things of earth. It was on that account that I had to give up my physical organization before I had lived to be of any great use in the world. I arrived at the years of manhood, but never was really of much use in the world—that is while in my own organization. I have tried since to approach many of my friends, but have been unable, on account of their ignorance of this law. I hope this communication will be the means of interesting some of my friends. I have some very particular ones, and very dear ones, in the village of Milford. It is difficult for me to speak the names of the most familiar places, the ones that I ought to speak fluently, I will be recognized if the paper is sent to any one at that post office; Peter Carpenter is one of them. My father and mother are with me, but will not give any communication to-day. Sometime perhaps they will conclude to control the medium. [We are very much obliged to you for coming.] As there seems to be a desire for evidence, or at least a desire among leading spirit minds to awaken an interest in all localities, and as there has not been much interest awakened in that direction, I hope we will be the means of doing what our friends so strongly desire us to do: that, is assure people of the necessities of a future state of existence, and what it really is. Send a copy of the paper to Wm. Lippincott of Milford. Ques. Is Milford in Warren County, New Jersey? Ans. It is in New Jersey, but in Hunterdon County. I think I have made no mistakes.

ELEAZER WATSON.

(Five miles west of Bellefonte, Pa.)

FRIENDS:—I am happy to meet you in a circle like this, for it seems to give me power to express my thoughts, and it seems to lift me up out of old conditions. When I used my own dwelling, it was nothing like the one I am using to-day, but I do not recollect any time in my earthly experience, that I so fully realized the importance of material life, as I do now. When men have built temples for themselves—created out of their own organization something that they consider eternal, or something that will exist through all the experiences of eternity, and then lay down their own dwelling and take on the condition of spirit; and when they find that all their building and arranging for a future state of existence is as nothing, you can understand what a condition it would leave any of you in, if you were entirely ignorant of the subject of Spiritualism. And it being a fact, you would enter spirit life under other circumstances than you expected, and without any true knowledge of what that life was to be. Not that I condemn myself for having been ignorant—not that I could help any of the conditions that existed when I was ignorant how to effect a change. Yet, I feel so happy to know that there are individuals living in material bodies who will know more of a future state of existence at once, than I have learned many years in spirit life; and that is one reason why some return from different localities, trying to make persons understand, or inquire into this subject. Here I am using a mortal form—moulding it to my will to express my thoughts—yet, as you look at the medium, you feel satisfied that there is no great change, or at least you cannot really comprehend how it is possible for us to be so fluent and independent of the organization we use. It is with a wish to give you some little information in that direction that I feel a desire to hold on to the instrument. This medium has been trained from early infancy to become lost to the world—or at least unconscious of holding her own organization and acting through it. There is a continued state of bewilderment, and a confusion in her mind. While in that state her spirit is out of the organization, and many of us who hold the organization are unable to adapt ourselves to, or at least to work out through that organization our own individualities; and oftentimes there seems to be confusion and very little intelligence flowing through her lips. It is no fault of the instrument, but the fault of the power that uses her organism to express thought. This may not be of any interest to you, but we have a wide field to work in, and as there are many more likely to be added to the number, we wish to instruct all, even those who have no knowledge of this wonderful power. It has existed through all ages of the world, and could have been developed long since, if men had all possessed intelligence enough to use it, in the right direction; but every movement that spirits made to act upon individuals only reached a certain distance, and then men and women formed into what are called religious societies, and began to shape a principle that was already perfectly formed, and they held it in such a position that it was impossible for intelligent forces to use it, but only leave it to decay. Then, perhaps, after another century, or a few years, some one would be acted upon, and feel that they were moved to go out of the old route, and they would do an active work of reformation. After they had reached a certain number of mankind, they too would form into a society, and as soon as this was done, they would begin to tell the spirits how they

must act, what they must do, and that they must not go outside of certain rules and regulations which men had laid down. That one arbitrary law destroyed the spirit control, and each society has come up step by step until the present day, when you have organizations of Spiritualists. They claim to be independent and free, yet as I go through one society after another, I find that each member is trying to shape its work, or bring the whole society into their way of thinking and doing. Now, so far as business is concerned, perhaps it is well for men and women to understand that they must have some form of conducting business. But when spirits come to use a medium they must not be heard, as themselves; and they will not allow such and such expressions to flow from the medium's lips while in the presence of their societies. I see that you Spiritualists are doing much to destroy the usefulness of the power that you advocate and so much enjoy. Now, as there are no two individuals alike in the world, as there are no two persons who can see the beauties of nature in the same way, and as all can enjoy and appreciate them as they have capacity to enjoy; let us grow liberal and strong—let us allow individuals to be themselves and not envy others the power of enjoyment. You, yourselves, enjoy what you can. Let others do the same, and if it lies in your power to contribute to the happiness of any one, do it willingly and freely, without expectation of holding a power over the individual so helped. Now, as this principle is eternal, and is arranged so as to be unchangeable, men and women can develop themselves to enjoy the principle and all it contains. But, it is not by trailing it in the dust, and making it subservient to the will of men, it is by individuals growing purer hour by hour—it is by reaching out your hands and doing all the good that is possible to be done. Not that you should expect the applause of the world—not that you should expect to be looked upon as individuals of great goodness or usefulness, because that is one of the things that contributes to the unhappiness of men. It rather leads them from the true track. But by doing your duty fully and truly, there is something in the soul that gives it one eternal willing up of joy. The fountain is so pure that not one atom can destroy its perfection. Work on, men and women. The time is coming when you will all be called upon to put on your armor and stand firm to the principles that you understand to be the lever of human life and happiness. I, perhaps, am extending my remarks too far, and occupying too much time; but I do feel as though I would like to speak on—on—perhaps forever, and as though I never could exhaust myself or the instrument I use. But this would not be—being true to the principle I am placing before you. I do not wish to occupy all the time—neither do I think I am doing it better than some one else; but I am conveying my thoughts to you, claiming still to be an individuality, living and working in the great cause of life—never while in my physical understanding the beauty and power of material life. And I am so happy to be among true workers—men and women who are interested not only in developing themselves into a condition to enjoy life and understand all of it, but who are willing to sacrifice much of earthly pleasure to establish a principle of truth among men. And as I, perhaps, will not speak to you again for some time, I will ask you all to search on, to learn all that it is possible to learn. Your brains, or the spirit that is within your organizations, are so constructed, or act in such a manner that they cannot be exhausted by knowledge. It is only by trying to train your minds to conform to some conservative principle, that they are thrown out of balance. If you cramp and hold them back, conditions are created that are in themselves miserable. You are all intelligent enough to understand this, and perhaps it was hardly necessary for me to express myself in that way. But I will bid you all adieu. My name was Eleazer Watson, and I lived five miles west of Bellefonte.

JOHN YARDLEY.  
(Utica, N. Y.)

HOW DO YOU DO:—I don't know that I shall be welcome here. [Oh! yes you are. Do not feel that way.] But I thought I would like to come all the same. The old chap that went before me, seems to, think that people ought to be liberal; and as a matter of course, if they are going to be so, they will let me be just as I want to be. I suppose you will not like it, if I tell you I was a Mormon, and lived in Salt Lake City, and my name was John Yardley. I studied my name day after day to get it right, so that I would make no mistake. Now I have not visited this city until a few days ago. I thought I would come and look around and see how people did in a place where they claimed to be rather better than ordinary folks; and I find, as I go around, that I do not find anybody but what is human. They are all human beings, if they only knew it; but some of them have got an idea that they are better; and the very ones who think they are best are the ones that need shaking up. I also want to tell you that the people are not hardly prepared for the changes that are going to come around. They do not understand how they are coming, but they will come all the same; and I think if people don't get prepared that they will regret it. As I see there is no love of the Bible here among you, of course it is not worth while to say anything about that; but I can tell you there is a change coming equal to what is called

the millenium. That originated through a medium, in the first place, and I am using another medium to tell you that there is a great change coming, and that no one of you will be any worse off, and some better. Ques. Were you a Pennsylvanian before going to Salt Lake City? Ans. No, I was not. I came from Utica, N. Y. Ques. Have you met Joseph Smith and Brigham Young in spirit life? Ans. Yes. Ques. Did they tell you that the Mormon faith is all right? Ans. They did not seem to tell me much of anything. I have had to roam here for my own benefit. [You will be benefitted by coming.]

RHODA ANNEX.

(Montpelier, Vermont.)

GOOD MORNING:—I don't know that I will be able to talk much. I am awful weak. But they said there was a doctor here, and he would cure me if I came. [We are all doctors. What is the matter?] There is everything the matter. I don't know what ails me: but I ain't fit to live or die, nor anything. Ques. Haven't you died? Ans. They said if I came here I would feel entirely different. Ques. You feel weak, do you not? Ans. Yes. [You will feel strong before you leave. That feeling of weakness will leave you.] I came from Montpelier, Vermont. Ques. What was your name? Ans. Rhoda Annex. [Tell us what is the matter and we will tell you how to get rid of your bad feelings. You have passed out of your old sick form. You have been to spirit life; and you come back here this morning as a spirit, and have found the organism of another person that you are able to use and talk through, and the object of your coming is to be helped. You were brought here by friendly spirits. Those spirits knew that by your coming here and taking control of the medium, you would be helped to get out of those old conditions that you carried to spirit life. You will be able to throw them all off, and be a strong spirit, and you will not have that desire to die, because you have passed through all the death you will ever know. Do you realize that fact?] There is a doctor here, Doctor Abernathy says I must shake hands with that man before I go. [The spirit referred to Dr. Fetherolf who was present. On taking his hand, she exclaimed,] Why what is the matter? I feel ever so much better [The expression of surprise and joy that wreathed the medium's face in smiles, was most manifest and intense.]

DOCTOR DORSEY.

(Near Washington.)

I don't know whether any explanation is necessary or not, but perhaps it may interest some one else who is acquainted with the subject on which I speak. Much of the misery that exists in human life to-day, is through just such influences as took hold of the medium a few moments ago. There are many finely organized ladies, who wish to do good in the world and be useful members of society, who are disabled from being of use to any one, and really become a burden to their friends and themselves. But in the majority of cases, if you study the individual well, you will find that they have no particular disease of the organization, but yet it is impossible for any one to change their bent of mind. They are determined to die and that condition unites them to be active members of society. You have learned that spirits control organizations, and I am able to use this instrument and to express my thoughts, but you should take into consideration the millions upon millions of spirits who have not any knowledge of this law and sometimes fall into it without knowing how, or what they are doing. They are very apt to come in contact with these fine organizations that I speak of, and hold them in a condition that is worse than death, or the agonies of death, and I am anxious that the hour will come when this thing will be fully understood. I wish to speak to the gentleman who relieved the lady, and say to him, that he possesses wonderful powers in that direction, and if he would exert himself and develop that power, he could take the obsessing spirit, away or at least throw its power off from the individual, without any particular injury to himself. There are many people in the world who can do this thing, but they do not practice it, nor study it enough. They are, each one, called to relieve some physical ailment of the individual, and if they are successful, every one considers that they have relieved them of the evil, and that they have, in some way, reconstructed their organizations and improved their condition, so that they possess perfect health. It is with the desire to aid you in that labor, that I came with you at the present time. You understand a great deal of spirit power, and you also understand that there are men and women changing their conditions constantly, from physical to spiritual; and they are ignorant of what to do. They retain, or hold on, to old ideas, even although they may have been controlled in the physical organization by spirits. When such a spirit comes into spirit life, it retains that feebleness, or holds on to the condition that the spirit has thrown on to it; each one is held in a condition of misery for some time. Sometimes the period is short and sometimes it is long, and it behooves each one of you to take this subject into consideration; that mediums are not only mediums while in the physical form, but they remain so in spirit and do a two fold duty in the spirit world. You would say that this was unjust—that this would be a condition that would be too terrible to realize, of that power that brings



all things into action. But you understand, that ignorance, is a part of all evil, and it is only through knowledge that you can expect to enjoy physical life, or a good condition of life in or out of the form. It is a progressive world, or a progressive universe, and it is the condition of misery, to-day, that perhaps in a century hence, will be the means of making a life so complete that there will be nothing to ask for in its perfection. Yet, even that grade of perfection, is only making a preparation for something higher and grander; and as all things depend upon first causes or principles, you must look well to and understand the law that you advocate, before you can in any way expect to receive the results of the principle. This is something to be studied, and after studying and understanding the law, it is to be carried out and made a condition of perfection. No individual need be sick and broken in body and spirit, if they once gain intelligence enough to throw off all such conditions that exist around them; and by throwing them off they will cease to exist. Now let me say to you particularly, [addressing Doctor Fetherolf,] you are an instrument to do a wonderful work, and the condition which seems to exist within yourself, is not, in reality, a condition of your own, but there is a power working upon your organization to bring out the latent powers that exist within you, to do a work that will bring joy to many aching, weary souls; and it is with pleasure that I come here to give you some little information with regard to this. I, in my material form, studied the human organization, and thought I had sufficient knowledge to heal. But I depended upon rules and regulations made by men, never understanding the power that moved the human organization. But I feel that it is not too late for me to do an important work in earth life, and if you desire my aid and assistance at any time—if you call upon Doctor Dorsey, I will come to your aid. Doctor Dorsey from near Washington. Ques. How long have you been in spirit life? Ans. A number of years. I do not measure time as you do, but I would say forty-five or fifty years, perhaps longer. Ques. How were you made conscious of the presence of this gentleman here? Ans. How made conscious? You don't understand spirit. We brought him here this morning. [Doctor, I have been feeling of late, that perhaps I was coming over on your side soon, Dr. Fetherolf said.] No, you have an important work to do yet.

LEE BARRON.  
(Fair Oaks, Va.)

In listening to your conversation, I thought that I would try to explain to you what your real experiences would be in spirit life. But that would be impossible, for I am not your spirit, but I will explain it to you as near as I understand it. Now, if every one in this room were to die this moment, you would not be very different from what you are. You would all look upon one another the same as you do in the physical form. You would feel that in some way there had been a change, but you would not realize, for a little while, that your spirit had taken flight; and you would not, for a little while, be outside of the room. You would feel that the medium was being used and you were attending a circle. But as you are intelligent, and understand that spirits have power to control mediums, you would soon begin to realize the position you were holding, and would take active measures to make yourselves known to your friends; but you would not lose your interest in your surroundings—each one would likely gravitate to their home in the first place, to see what effect their departure had on the various members of the family. And I think, if I can judge correctly of your power of discrimination, you all would begin to step up, and that pretty rapidly. You would begin to study cause and effect, and try to put the knowledge you possess to use at once; and you would become very much interested in doing good. A man who can psychologize others in the physical form—one who has a positive mind and can control spirit in the form, can do the same thing out of the form. Many spirits who possess that power are, to-day, controlling spirits who have been blind to the truth. They are leading them out of darkness to better things, just through that law. And the way you may expect to have a change on earth shortly is, that spirits have learned to control a large number of men and women at once—to mould their wills to do that which will bring about a better condition. But your power of appreciation is increased. Now, in looking at a rose, you see its spirit, or centre, and from that there is something goes out that gives you a better appreciation of the rose; and it is that way in regard to everything. Men and women that love dearly, never understand how near and dear they are to one another, until they enter into the spirit world. Then they can see and understand what each one has endured and experienced, and the unity is more complete and makes a higher degree of happiness. So it is with all your enjoyments. The same rules hold good in your misery. Individuals who hug misery can make a hell tenfold greater than they ever experienced in the physical life. But we are trying to work out and make individuals to know that they have nothing to fear. Now, in olden times, when people died, and were regardless of religious teachings, their minds were so fully imbued with the idea of hell-fire, that the idea was transmitted with their spirits, so that they really seemed to be in a lake of fire, and they were not aware that it was possible that they could obtain relief any where; but as it is, that beautiful book, divine revelation, is losing its effect, both in spirit life and out of it, and we all feel grateful that the hour is coming when all men can be free. Ques. I suppose those spirits were psychologized into believing they were in a lake of fire? Ans. Yes, they were. Most of the happiness in the world, as well as the misery, comes from psychology. Ques. Who is the friend? Ans. Lee Barron. Ques. Of what place? Ans. Of Fair Oaks, Va. Allow me to speak in regard to why spirits come from the localities they do. The guides, or at least Benjamin Franklin, is experimenting with the brain of this medium, and he makes arrangements before each circle, for spirits to control; and no spirit is allowed to control who will not, in some way, add to the strength and power he is experimenting with; and as soon as the principle of the experiment is perfectly complete, then any spirit can come and communicate, from any direction, even particular friends; and there will be no necessity to have such a system as that which exists at the present time. At the present there is scarcely any spirit allowed to come and control the medium, who has any interest whatever in any member

of the circle, for it is not a condition really that aids in the direction in which he is experimenting. It rather breaks down, and he is very anxious to complete the system as soon as possible; and then I can promise you that all obstructions will be removed, and enquiring minds will have complete evidence of the power of spirit.

#### EDITORIAL BRIEFS.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 163 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

The Freethinkers Annual Convention, has been appointed to be held in Corinthian Academy, in the City of Rochester, on the 29th day of August next.

DOCTOR BATES, of the Second Association of Spiritualists of Philadelphia, will lecture at Odd Fellows' Hall, in Frankford, Monday evening, May 14th, at 8 o'clock. Subject—"Taxation and Metaphysics."

MRS. ELLEN M. BOLLES, has taken rooms at City Hall, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brookton, Mass., (a newly developed materializing medium) will accompany her.

The Second Association of Spiritualists of Philadelphia, have secured the services of the well known popular lecturer, C. Fannie Allyn, for the month of May. Lectures at 10.30 A. M. and 7.30 P. M. Thompson St. Church, between Front St. and Frankford Road. Lyceum and conference with circle combined, in the afternoon.

MRS. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

Mr. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

Dr. Wm. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The

spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. Sunday, May 13: Morning subject—Education. Evening subject,—Creation—by miracle or law— which? For further particulars, see *Public Ledger*. The public cordially invited.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

Is Steam Power to be Superseded by Electro-Magnetism?

Editor of *Mind and Matter*:

In view of the communication given through Mrs. J. M. F., as published in MIND AND MATTER, April 7th, M. S. 36, in which the communicating spirit predicts the "use of electricity as a motive power to conduct the inhabitants of earth from one place to another," it seems proper that your readers should be informed what means and methods we have at hand, without developing any new force as a motive power.

Prior to the construction of the telegraph by Prof. Morse, Thomas Davenport, of Brandon, Vt., had conceived the project of superceding steam, as a motor, by electro-magnetism, and went to the city of New York with a little machine, consisting of a galvanic battery in the bottom of a pint mug and a shaft and balance wheel running across the top of the mug, with the view of raising capital adequate to apply the power to locomotives and steamships. He afterwards made a model for the Patent Office and his invention was patented, prior to that of Morse's telegraph. Mr. Davenport claimed that his project was defeated by the unsuccessful experiments of Prof. Page, who, under an appropriation of the government at Washington, made the experiment of propelling a train of cars from Baltimore to Washington, in which he succeeded; yet men of science decided that the experiment proved a lack of power for practicable purposes, and that decision being published in all the leading papers in this country and Europe, no further interest was taken in matter.

Years afterwards, I got interested in the subject, and in overhauling the various experiments that led to the success of the telegraph and the failure of Mr. Davenport's project, my greatest surprise was, that Prof. Page succeeded at all in moving his car; since he only put in motion sixty pounds of iron, instead of five or six thousands pounds, which he ought to have employed for the purpose.

The best method that I can devise for converting the great power of magnetism into motion, would be to construct a wheel within a wheel, and mount the outer wheel with an even number of powerful magnets, and the inner wheel with an odd number of blocks of soft iron. If each magnet is capable of lifting 3,000 pounds of soft iron, each block should weigh not less than 1500 pounds.

Such are the means that we have had at hand ever since the construction of the electro-magnet, which I am informed is still in the cabinet of the college of New Jersey, at Princeton, where it was made by Prof. William Henry, and which is said to be capable of lifting 3,500 pounds of iron, by the use of a single pair of plates of a foot's space. Of course an additional coil or helix, and a larger bar of iron, would produce still greater power, but the battery should also be correspondingly enlarged.

But from the peculiar wording of the spirit's communication above referred to, it would seem that something entirely new is to be brought out soon.

CHARLES THOMPSON.  
St. Albans, Vermont.

Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control: whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed.

Yours truly,

JOHN M. W. ASSEN,  
Richmond, Indiana.

Notice.

A young lady who has been for years a great physical sufferer, but who is now able to take part in active life; and being thrown upon her own resources, desires a position in a Spiritualist or Liberal family as companion to an elderly or invalid lady; or the care of the family mending and plain sewing. Would take the charge of children who do not require lifting about. Terms and requirements to be arranged by private correspondence. Address MIND AND MATTER, 713 Sansom street.

#### Spiritistic Phenomena Association.

The following is a very brief account of the origin and progress of the above Association from its inception up to the present time. A number of friends had from time to time met at the residence of Dr. James A. Bliss, No. 39 East Newton street, Boston, for social and spirit intercourse. At one of these gatherings the question was asked whether it was possible to obtain, on a public platform and before a promiscuous audience, such physical manifestations as had been given in the private seances of Mrs. James A. Bliss and other good physical mediums.

It was agreed to put the question to Capt. W. T. Hodges, one of Mr. and Mrs. Bliss's spirit guides. The answer came as follows:

"It is both possible and practical to have such manifestations, if you will supply the necessary conditions, and these you can furnish if you chose. Form an association, obtain a hall, be harmonious, and follow in all these things my instructions to the letter, and all will be well. I will be with you."

We formed our association, drew up a constitution, and framed our by-laws, and on the 22d of April last held our first public meeting in Wells' Memorial Building, No. 987 Washington street. Although the hall is very large, it was filled to overflowing; hundreds had to go away, not being able to find even standing room. Capt. Hodges fulfilled his promise to be with us. He was seen by a clairvoyant, who knew nothing of his promise, walking up and down the platform among the lecturers and mediums.

The next public meeting of the Association was held in the same hall on Sunday the 29th of April. The day was somewhat stormy and unpleasant, but the hall, notwithstanding the unfavorable weather, was densely packed with an intelligent and appreciative audience. Every available foot of space was filled with people who were apparently satisfied to remain standing all through the service.

The committee appointed to take charge of the physical manifestations are now busy in preparing a cabinet and other things necessary for holding a public seance.

Meanwhile the Association will hold public meetings in the above hall, dividing the time of the meeting between lectures, readings and tests. The lectures, so far, have been very good, and the mediumship of the highest quality. The mediums in the city are rallying round this Association, as they regard this organization in a special manner as their own.

Last Tuesday evening, the members of the Association met at Dr. James A. Bliss' residence, to complete their organization by adopting a constitution and by-laws, and electing a board of directors. The following is a list of names of the directors: Dr. James A. Bliss, Dr. Ira Davenport, Prof. W. L. Thompson, E. A. Conant, S. S. Goodwin, E. C. Houghton, J. L. Lewis, Dr. Uriah K. Mayo, Mrs. M. J. Folsom, Mrs. C. Mayo-Steers, Mrs. C. Tower, Mrs. M. A. Charter, Mrs. James A. Bliss.

Officers.—President, Dr. James A. Bliss; Vice President, Dr. Ira Davenport, Treasurer; Dr. Uriah K. Mayo; Secretary, E. A. Conant; Corresponding Secretary, Prof. W. L. Thompson.

Such is a brief account of the formation and progress of this Association. If it succeeds, and no doubt it will, many similar associations will be formed throughout the country, indeed that assurance has already reached us. It is somewhat of a new departure or rather a further development in the spiritistic phase of physical mediumship. That such a movement as this was needed, few, we believe, will be inclined to dispute.

W. L. THOMPSON, Corresponding Sec.,  
Sherman House, Boston, Mass.

#### Queen City Park Association.—Directors and Stockholders' Meeting.

A meeting of the Directors and Stockholders of the Queen City Park Association, is called at Queen City Park, South Burlington, Vt., Saturday, May 12, 1883, at 10 o'clock, A. M. and 1 o'clock P. M. To transact the following business:

- 1.—To vote assessments on lots.
- 2.—To see if the Stockholders will vote to set the road forward and move the bank lots in front of the pavilion up to the original line.
- 3.—To see if the Association will vote to call for a part or all of the money due on shares.
- 4.—To make arrangements for picnics, excursions, etc., and do any other proper business.

It is important that every Director and Stockholder shall be present if possible. All who wish to purchase lots or arrange for building cottages, should avail themselves of this opportunity.

It is proposed to make a basket picnic of the occasion: All are therefore requested to bring their lunch baskets, ladies, etc. Parties will be conveyed to the grounds by rail. Return checks over the different railroads. It will be necessary for all not in the vicinity of Burlington, to come the night before, or take night trains. Accommodations at the Quincy House at reduced rates.

O. G. BUGBE, Clerk.  
West Randolph, Vt., April 28, 1883.

Notice.

Duty to one who fought with pen and tongue, in defence of the American Republic when the slaveholding oligarchy and their allies sought to destroy it—one who did a giant's work in rallying the masses of England on the side of the free North, prompts me to call attention to the fact that this man, Walter W. Brown, residing at 321 North 8th St., this city, is now trying to dispose of his well selected library, with which to purchase the necessities of life, he being so stricken with lung disease and defective sight, as to be unable to earn a living. If you can find space for this notice, and your readers would assist him in disposing of his books, it would be an educational method of helping a worthy man who is really unable to provide for himself. His life work in behalf of free thought is a sufficient recommendation to your readers.

Respectfully,  
THOS. PHILLIPS,  
732 Morris St.

Philadelphia, Pa., April 16, M. S. 36.  
[We know Mr. Brown to be a most worthy man whose life has been devoted to seeking the advancement of humanity through educational methods. Help in the way suggested, or otherwise, will be well and wisely bestowed.—Ed.]

In Memorium.

Passed to spirit life on the evening of April 25, Alice J. Eddy, aged 20 years. She was the youngest of the Eddy family—an excellent medium, and her mortal presence will be greatly missed by her brothers, sisters and many friends.

H. G. EDDY.  
Chittendon, Vt., May 5, 1883.



[FOR MIND AND MATTER.]  
MIND AND MATTER No. 21.

## The Origin and Perpetuity of Life.

BY CHARLES THOMPSON.

Those who hold to the dogma of "no life without antecedent life," are driven to a belief in a special creation, and hence, of course, in a personal God. Science, on the other hand, denies the existence of that which cannot be proven by scientific methods. Bastion and other students who have instituted a line of experiments, to prove spontaneous generation, can scarcely expect to demonstrate the origin of life, because they cannot go back into the remote ages of the past, to the time when the earth and its atmosphere were in a proper condition for such a purpose; a period in the progressive history of our planet that will never occur again. How came we here? is the ever recurring question which still remains unanswered. I am not the man to undertake to perform an impossible task, yet will I strive to lay before the reader the deductions of reason, which, in this age of stubborn facts, are much more valuable than the hallucinations of superstition. And the first point to be considered in our retrospective march is reproduction; and here let me caution the student of nature, in the outset, not to compound sex with magnetism.

Sex is a natural function, through whose office procreation is made possible. Magnetism is an element which supports the other elements in nature in their functional duties. The positive pole of a magnet is always positive, and the negative pole always negative; they both attract other bodies, but repel and are repelled by all bodies that possess the same nature as themselves; the positive repelling the positive, and the negative repelling the negative; but both positive and negative attracting each other with great force. It is by this attraction and repulsion that motion is produced among the particles, enabling the sexual functions to perform their proper office in accordance with the operations of organic law, taking particle by particle from the surrounding elements and carrying them forward to their appropriate place in the formation of a new creation in nature, enabling each species to maintain its peculiar traits of character, and each individual its identity, be it male or female.

Of the elements of nature that either enter into the combination of the many productions or support their formation, science recognizes only those that have already been tested and defined in the laboratory of the chemist. Dr. Kane says there are fifty-five elements in nature; while Professor Charles F. Chandler, in his paper prepared for the use of Columbia College, gives us sixty-four as the number of natural elements; but electricity and magnetism are not included in the list. When the ascended Prof. Faraday stated, through the organism of Mrs. Richmond, that there are 75 elements in nature, Prof. Wm. Denton denounced the medium as a fraud on account of the unscientific character of her utterances while under control. And yet I am inclined to think 75 is nearer the true number than either 55 or 64. If it were true that there was nothing in existence outside of the scope of science, in its present limited and imperfect formula, we might as well abandon all spiritual investigation, at once, as the worst hallucination that ever haunted the mysterious fields of fancy.

When we take up Kane's chemistry as a text book, or quote Prof. Chandler as the best authority that science is able to give us to-day, it is folly to suppose that the knowledge of either is final, although it may approximate the truth.

Science in its germ theory of the propagation of disease, has approached an important truth, and yet passes by it in silence, leaving me to present it to the world unscientifically; but it acknowledges this fact, that "a decomposing organic molecule is introduced into the human body, and by a law of contact this molecule imparts its own motions to other molecules with which it comes in contact," and defines it to be "decomposition by contact, or the action of presence." Now, I wish to reverse the process and acknowledge or recognize in the human body a living, healthy molecule which has been inhaled with atmospheric air, which molecule is no less than a germ of life, the male molecule assimilating with the female organism, imparting its nature to other molecules "by the law of presence," until every drop of blood that courses through the veins of the person has been quickened by the life-giving presence.

Let me here again call science to my assistance by referring to B. F. Baker, M. D., on obstetrics. He says: "One of the germs or ova, inclosed in the ovary, receives through impregnation the power to develop itself, and is then transported to the uterus. This organ retains the ovum and furnishes it the materials for its growth. It becomes first an embryo and next a fetus, when it acquires all the necessary powers for external life." The physical form of the child is thus built up out of materials taken from the organism of the mother, and yet, whether male or female, it will be found to represent both parents, inasmuch that if one of the parents be black and the other white, their child will be neither black nor white, but a mulatto. If nature is more prolific in any one thing than in all others, it is in the germs of life.

Therefore, if we discard the idea of a personal God and a special creation, we are driven to the conclusion that whenever matter is thrown off from any of the central suns that illuminate space for the formation of a world like our own, all the constituents or elements of matter, life, and intelligence, mingle and revolve in a chaotic state, until the formation of the pre-historic existence takes place, to prepare the way for more perfect formation through the law of evolution. So when our earth had passed through long periods of time, known as the silurian and carboniferous epochs, and had reached the tertiary period, when some fossilized species of man are found in the diluvium. How is it that everything was produced in its order—first, the formation of seas and lakes, their vegetation, and then, after a long period of time, the lower orders of animals, unless we accept the theory of evolution and natural production?

The atmosphere must have contained the germs of all forms of life, and the preceding drift period must have covered many places upon the earth's surface with soft diluvium, froth and spume; the male and female germs falling together from the atmosphere upon this mass, were nurtured and matured, the process being supported by the ver-

tical rays from the sun, the internal heat of the earth, and the motions produced among the particles by electricity and magnetism, the embryonic animals and men drawing nutrition from the elements, until the self-sustaining period was reached.

A few years ago I heard our venerable Shaker brother, B. F. Knight, of Waterbury, Vt., say: "I believe I have existed always, and therefore am destined always to exist. When the earth existed in chaos, I was there, and on the morning of creation, when the stars sang together for joy, I was there," etc. Meeting Bro. Knight, and having some interesting conversation with him upon this subject, recently, I asked him what it was, that induced him to make such a bold assertion in a public place years ago. He replied:

"At that time I had a vision that confirmed your theory of natural production. I saw animals and men in an embryonic state; not in their mothers' womb, for there were no mothers, but lying face downward upon the face of the earth, the soles of their feet, the palms of their hands, and their navel cords attached to the ground like the roots of a tree; but when the period of childhood was reached, the baby girls and boys broke away from their fastenings and commenced feeding upon the luxuriant vegetation around them."

Jean Story has published the most able explanation of nature's method of evolution that I have read anywhere. Yet I must take some exceptions to her article recently published in MIND AND MATTER, in which she thanks Mr. Joseph Tinney for his grand discovery; and yet, nearly all the ideas there advanced are in accordance with the facts as I understand them, as the following extracts will show. She says:

"The belief in the supremacy of spirit over matter is as false and disastrous as the belief in a personal God."

This assertion must be taken with a good degree of allowance, or else rejected altogether; for if there is supremacy anywhere, it rests with spirit as contrasted with inert matter; and yet I can conceive of nothing outside of, or independent of matter, but believe in matter in its gross and also in its refined state, and hence define spirit to be matter in a state of supremacy over its grosser conditions. She further defines "the earth, female," to be matter in its "condensed form, and therefore expansive; while the earth's atmosphere, male, is spirit, and as such is matter in its expanded state, and therefore condense." But what I object to, is the idea that "they are exchangeable one with the other," because a shifting, uncertain basic principle must begin and end in chaos instead of sustaining the operations of an unerring organic law. She adds:

"And our good, trustworthy and life-long spirit teachers assure us that mortals never will understand nature, or any of its infinite relations, until they perceive that spirit and matter are homogeneous substance; but in two distinct states especially regarded."

Very good; but it is for the ever-existing "distinct states" for which I contend, and by which the supremacy of spirit over (so-called) matter is maintained; always and everywhere. Perhaps the oak has no supremacy over the granite rock upon which it stands; perhaps the spirit of a man has no supremacy over his cast-off coat and boots; but, for one, I feel certain that I have already taken one step in advance of "matter in its condensed state," and do not intend to retrace in all the ages to come, and it will require something more than the expansion and condensation of matter to compel me so to do. But to deal justly with so able an author as Jean Story, I present the following extract from the same article:

"The whiten atmospheric substance, in becoming a part of the earth's substance, not only exchanges its super-earthly for an earthly position, comparatively male and female; but it changes its sexual functions, becomes expansive; while its substitute, an equivalent of earthly rays, exchanges its earthly for a super-earthly position. And the moment it attains the acme of expansion and begins to concentrate and aggregate as form, it becomes functionally male. Although the universal co-operation of the male and female functions is universally recognized as inseparable and alike indispensable in the development of organic forms, yet it is extremely difficult, especially for male minds, with their life-long egotistic idea of masculine supremacy, to perceive the must-be-so of the exact equality of these two diametrically opposite sexual principles."

As for me, I do not claim any superiority of the male over the female, but I do claim a distinct office, functionally, for each, which it is impossible for the other to perform, and having once reached the years of puberty, all fine rhetoric about the interchange of the male and female functions is unworthy of notice, because meaningless.

The problem of life is awakening much enquiry at the present day, some of them having been expressed by the questions of J. W. C. the discussion of which has been discontinued because Bro. Roberts deemed their solution impossible; but perhaps I may be permitted to advance some thoughts tending to direct the mind to a just conclusion. The questions are as follows:

"What are the component parts of the mind? What produces thought? What is life? Give a definite synopsis of soul or spirit?"

These are questions naturally emanating from the Materialistic mind, because they are unanswerable from a materialistic standpoint, from which a future existence is shrouded in mystery. The mistake of our materialistic friends is in confining all investigation to the tangible, ignoring the existence of the intangible. We are told with a good deal of assurance, that "man, like the locomotive, will run in his groove for a season, but in due time his boiler bursts, he shuffles off the mortal coil, and the fire and water or elements that made him so powerful in his day and generation, pass off in the atmosphere, to assimilate with other elements, and to enter into the construction of other bodies," thus ignoring the office of the engineer whose intelligence alone is capable of running a locomotive successfully, and who may live to run another locomotive, should his present one explode its boiler. But, to answer the above questions, we must first recognize the existence of spirit or abiding intelligence that survives the life of the mortal tenement that we occupy in this mundane existence.

Brain is evidently composed of and sustained by all beneath it in the form of matter, and is the flower of the universe, as spirit is the ripe fruit; and mind is the manifestation of spirit through matter, the brain and nerves constituting the machine through which intelligence can only communicate to the material universe. And thought is spirit in motion, and as legitimate as the writ-

ten page results from the motion of my hand at this moment. The hammer and chisel of the sculptor performs its wonders of converting an unshapen stone into the form of beauty and grace, because guided by the spirit of intelligence through the human organism. Thought is produced by anything that appeals to any of our five senses. The nature of mental action is wholly circumstantial, being devoted to love, hatred, business, pleasure, peace or war, or to all of these, each in its turn, according to circumstances over which we often have no control.

Life as already shown, is a principle which permeates every department of nature, and wherever there is life there is intelligence, also, commensurate with the conditions of that life, from the insect up to men and angels. It does not follow that life must always be in a state of excitement; to the contrary, periods of rest are as legitimate as the hours of greatest activity.

To "give an analysis of soul or spirit," would require spiritual formula which lie beyond the reach of mortal men and women, nor is the attempt compatible with the highest designs of scientific investigation; yet regarding the spiritual, I have this to say, I, myself, Ego, am a spirit and am to-day wedded to a mortal form; yet, as an undying spirit destined to go on from one point of observation and discovery to another through all the coming ages, I have my spirit body already with me, though perhaps in an imperfect condition; and am also in possession of my inner self, Ego proper, or self-hood, clothed with body and spirit constituting in all the only trinity worthy of consideration.

We are thus forced to discard all ideas of a personal God and of a special creation by such a personage; and it will be noticed that I have dropped the theological idiom of Deity and of Deific principles, confining investigation to nature, the only real source of life, light and intelligence, and have aimed to reason from a scientific standpoint so far as science has developed reliable basic principles, and for the rest rely upon the deductions of reason.

Whether or not the male mind is peculiarly blinded by "egotistical ideas of superiority," or is more tenacious to the superstitions resulting from early training, are not problems for me to solve; but while I claim no superiority for the male mind, I have yet to learn that the male is one whit behind the female in the exercise of unbiased reason or the ability to conduct far reaching research in the discovery of new facts and forces, and in the exercise of inventive skill; nor do I find the male wanting in profundity, depth of thought and power of penetration. It seems to me that the one acts upon the other, and I know of some men who receive credit for the possession of wonderful gifts and that indomitable energy that Yankies denominate "push," that are sustained in all their lawful undertakings by unassuming women, whose untiring efforts and magnetic and mental support, the world knows not of. Again, if it be true that spirit had no supremacy over matter, it is because the office of the one is essential to the successful operations of the other; yet it would seem that the dominant power rests with spirit; if not, why is it necessary or compatible with the nature of things for the wise and good spirits to return to this mundane sphere to impart to us knowledge that would otherwise lie beyond our reach?

It appears that reciprocity is the first requisite of nature. The volatile and static bodies, magnetism, electricity, light, heat and the male and female functions, have all their appropriate places and each its proper office to perform in the economy of nature, and that the excess of one, the adulteration of another, or the displacement of any of them, must create inharmonious and disastrous eruptions; but the worst disturbing elements, are man and women out of place. It is these that produce the sorrow, poverty and crime with which the world is cursed to-day. And to intensify these evils, ten-fold, the leaders of society, whether they know it or not, persist in the propagation of erroneous ideas, that culminate in barbarisms, more deplorable than the worst heathenism of barbarous times. It is something surprising how the misdirection of one mind lays the foundation for a gigantic system of error that will continue to lead its thousands astray for generations to come.

I have thus presented my views without elaboration, and some of my reasons for thinking as I do, reasons so cogent, that no one can afford to ignore them. Therefore I invite the scrutiny, and even the criticism of every true investigator to the facts here presented to the world and the conclusions drawn from the same.

My lady friend who has so often rendered valuable assistance in my investigations, in response to my request writes: "I do not know how to help you; do not understand the subject." Yet her letter contains the following sound reflections.

"Positive and negative seem like cause and effect. That which is positive may become negative to that which is more positive than itself; and that which is negative becomes positive to that less negative than itself. Cause is the effect of another cause, and effect becomes cause in various ways. Certain elements are necessary to produce creative principles, laws or powers. Without the elements, the expression of the principle, law or power could not exist; and without the expression the law and the elements would cease to exist. Hence it is that that which governs, derives its power from the governed."

Pertaining to the male and female elements in society in which the acts of the oppressors recoil upon themselves, the most truthful and comprehensive explanation that I have seen is the following extract from the message of Louisa Baldwin, as published in MIND AND MATTER of April 28th.

"The subject that I wish to bring to your attention, is one that holds more in it than all the subjects that men can gather together and place before the world. It is woman—what her position is and what it must be to make the destiny of mankind perfect. \* \* \* Does she not bear upon her face evidence of a power to plan some of the most important questions of man's destiny? The power that moves and controls all things, for a few months consigns to her the full development of an immortal being. From the period of conception to that of birth, the mind of woman shapes and makes men what they are; and if you have corruption, misery and distress, it originated through the conditions you have made for her to create yourselves."

I believe this to be a self evident truth, which lies back of more selfishness, imperfection and crime in the realm of causation than we can estimate, and hence rejoice to see the minds, even of

a few, educated up to the importance of the subject which must soon be entered upon the list of weighty questions of reform.

However strange this truth may seem  
Man's faith oft rests upon a dream!  
Ignoring love and charity,  
He proves his own worst enemy  
While he some selfish end achieves,  
A snare around his feet he weaves,  
While prostrate lying in his woe,  
His loved ones greater sorrow know.  
And yet in peace may surely dwell  
By simply learning to do well.

St. Albans, Vt.

## Married.

In Bartonville, Vt., April 15th, 1883, by Mrs. S. A. Wiley, William Magoon and Miss Sadie F. Atwood, both of Bartonville, Vt.

## Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.  
" Maria Bayley, Yardleyville, Pa.  
" Kate Bayley, Ocean City, N. J.  
" Joseph Willard, 1620 South St., Philada.  
" Cordelia Myers, 1702 Brown St., Philada.  
" L. J. Walters, 732 Parrish St., Philada.  
" Mary Ellen Van Kirk, 1702 Brown St.  
" Ann Heasley, 937 Buttonwood, Philada.  
Mr. Sam'l Bayley, 2721 Cambridge St., Phila.  
Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

## Notice.

A single lady is desirous of finding a situation in a small family, as house-keeper, or as general help in any light work. A home-like situation preferred. For further information apply at the office of MIND AND MATTER.

## Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 505 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

DR. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut Sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children, hour 9:45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. Dr. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for disease, by lock of hair, in connection with Dr. Jennings. Fee \$1.00.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.







man that Christianity may have never had anything to do with Judea or the Jews, and that the whole attempt to make it appear to have had but the distortion of facts and history, and spurious narratives, at most. He continues:

"For doing this, Paul was violently opposed by the original twelve apostles of Jesus at Jerusalem, headed by James, the brother of Jesus, who insisted that to be Christians, Gentiles must first become Jewish proselytes, must conform to the Mosaic ritual, the ceremonial law, etc. The fact that Jesus's immediate disciples remained strict Jews, and opposed Paul so violently for abrogating the Jewish law for Gentile converts, is proof that Jesus had never taught them to consider the Messianic kingdom as embracing the Gentiles, and never abrogated the Jewish law. Moreover, Paul, in his arguments against the twelve apostles, never refers to any words of Jesus on earth as sustaining him in his views. It is beyond all reasonable doubt that the views of Paul were foreign to the mind of Jesus, that Jesus never dreamed of the liberal gospel so eloquently and earnestly advocated by Paul."

Mr. Coleman bases all this disquisition on an assumed fact, without deigning to tell us how he knows it to have been a fact. Besides, if it be a fact that the teachings attributed to Jesus and Paul were thus at variance, which was the true Christian teaching of the two? When two teachings are at variance, how is it possible for them to constitute parts of one teaching? It was a very poor beginning to say the least, that these loving Christian apostles of that embodiment of love, Jesus, called "the Christ," should have opposed each other so violently, if such was the fact. It is perhaps natural for Christian Spiritualists of the J. H. Harter, Judge Dailey, S. B. Nichols, and Wm. R. Tice order, should be so ready to follow those great Christian lights, the twelve disciples, in their opposition to giving the unadulterated truth to the world, outside of their narrow creed confined notions. Better seek to be anything but a Christian, if you desire to benefit mankind, judging from the fruits the Christian tree produces from its every branch. But let us quote further:

"Indeed various writers claim that Jesus's teachings and Christianity were primarily derived from Buddhism. Though there is no truth in this theory, yet chronologically considered, no objection can be urged against it. Buddhists and Brahmins when they practice moral virtues, are obeying the teachings of their own religious books, their own religious instructors and guides, given them long before Christ was born. To call them followers of Christ is absurd. [But it would not be so absurd to call the followers of Jesus, the followers of the Christina or Christos of the Hindoos, Mr. Coleman admits. He comes very near the truth here.—Ed.] \* \* \* It is time for sensible, rational persons to get rid of this idolatrous Jesus worship, and stand upon their feet like men and women, not as Christians or Buddhists, or Mohammedans, but as Humanitarians, rendering due thanks and giving due credit to Jesus, and all other noble souls of the past for their efforts to uplift humanity, but the distinctive followers of no person. We have no need to go back to a young Asiatic peasant living 2000 years ago, to learn what is the truest and best in religion and morals."

This is begging the question with a vengeance. We cannot see that Mr. Coleman is any more ready to give up his young Asiatic peasant, than the persons who make an idol of that same Asiatic peasant. It does seem that it would be in place for Mr. Coleman to do one of two things. Either to show that his young Asiatic peasant of two thousand years ago ever had a moment's earthly existence; or to drop all his much talk about what that young Asiatic peasant did or did not do. He would make a much better showing of consistency, if he would attempt to do the one, or do the other. But we will see that Mr. Coleman does not think it worth while to try to be consistent. He says:

"I observe that correspondents of the *Journal* still quote as authentic, and as indicative of the true character of Jesus, passages put into the mouth of Jesus in the *idealistic gospel of John*. This despite the fact that it has been shown in the *Journal* that the *gospel of John* is a fiction, and that the *speeches of Jesus* in that *gospel* are *unhistorical*, were manufactured by the unknown author of that book in order to express his own ideas, not those of the historical Jesus. The Jesus of the first three gospels is a historical character, and no doubt much that is attributed to Jesus in those gospels was really said and done by him; but the Jesus of the fourth gospel never had objective existence, as an ideal creation of the author. It is folly, then, to quote from John's gospel, when speaking of the real man Jesus and of his true character; yet various writers in the *Journal* have, of late, done this very thing. Truth and justice enter their protest against this violation of historical verity."

Well, that is dogmatical enough, truly. But why did not Mr. Coleman deign to tell us what proof he had that the Jesus of the three first gospels was any more historical than the Jesus of the fourth gospel? They all purport to relate the sayings and doings of the same Jesus, and their authenticity rests upon precisely the same literary and theological authority. But that fact does not seem to be any hindrance to Mr. Coleman's arbitrary way of interpreting and disposing of them, for he goes on to say:

"A correspondent in the *Journal* of March 3d, claims that Jesus lived in the spirit, above the flesh, and in ascendancy over it, so that in truth he could say, 'I am not of this world.' The fact is, Jesus, so far as we can determine, never made such an assertion. It is not found in the three first gospels, but in a spurious discourse of Jesus, addressed to the Jews, found in John's gospel. The whole of the discourse in which this passage appears (John viii, 23), is a fabrication of the writer; the ideas and the style of language are opposite in character to those of the real Jesus in Matthew. Such bombast and balderdash as John makes Jesus utter, were foreign to the mind of Jesus; they emanated from the Greek Christian

metaphysician who composed that gospel, probably one hundred and twenty years after Jesus was crucified, John's gospel being probably written about A. D. 150."

It would seem that Mr. Coleman adheres to the crucifixion of the young Asiatic peasant, as rigidly as do those who worship him as an idol. Why should he not? Mr. Coleman does not feel that historical proof of a thing is at all necessary to warrant that thing being spoken of as historical fact and truth. Mr. Coleman further says:

"Jesus claimed to be the Messiah, and that the kingdom of heaven—that is, the Messianic kingdom—would soon be established. What was the Messianic kingdom? Purely an earthly kingdom to be established at Jerusalem, the reign of God on earth over the Jews, under the leadership of the Messiah, the vicegerent of God. When Jesus went about proclaiming 'the kingdom of heaven is at hand,' no reference was made to any kingdom beyond the clouds, but to the establishment of the reign of the Messiah on earth. Jesus's life work, his mission, and his supposed glorious destiny, were all of an earthly nature, all pertained to this world. He could not possibly say that he or his kingdom was not of this world, and no such thought is attributed to him in the synoptic gospels."

All this is very rough on John, but not a whit less rough on that young Asiatic peasant who was crucified. If Jesus only claimed an earthly dominion, then he was about as grand a Messianic failure as the human mind could conceive of, for he did not own, control or rule over as much of the earth's surface as would have accommodated his mortal remains. It is also decidedly rough on the "Rev." J. H. Harter, and those Christian saints of the Church of the New Spiritual Dispensation, among whom Judge A. H. Dailey, of counsel for Wm. R. Tice, is such a shining light. Indeed it is equally rough on that old Spiritual dispensation which we hear so much of from the reactionary element in Spiritualism, and who go into ecstasies when they feel the inspiration of the great mediumistic miracle worker "Jesus our older brother." The fact of the matter is, that Mr. Coleman does not seem to know or care what he is about. He reminds us of a bull in a china shop, and is about as much bewildered at the havoc he is making among the theological crockery, as his bovine prototype. Mr. Coleman will hardly gain the place at which he aspired, that of a new theological papacy. He is too inconsistent to even furnish a consistent popes toe to be kissed, and hence he will have few followers in his new theological departure. He ought to have common sense enough to know, that his most effectually used up Messianic humbug and failure would excite little interest and no enthusiasm. He does not seem to see it however. He will before he goes far.

#### THE CHURCH OF HELL AND THE DEVIL'S CHAPLAIN.

In the *Bundyite organ* of Chicago, of April 28, is the following reference to ourself:

"To the Editor of the *Religio-Philosophical Journal*: 'Poor Roberts! He is evidently, by his conduct, a member of my church. I will, of course, take him, for, like the grave, I take all who come, believing that some good can be found in all, however bad they may be considered by others. Have you done by him as Paul did by Hymenus and Alexander, whom he 'delivered unto Satan,' that they may learn not to blaspheme?' 1 Tim. i, 20."

This is a part of a letter written by one J. H. Harter, who if we mistake not is the mendicant dead beat who some years since, in a measure, fastened himself to Spiritualism, in order to eke out his worthless life. He once professed to be a Christian minister; but his standing as such, was so low, as to render him useless to the Christian religion, and he was left to starve or find some charitably disposed people who would overlook his worthlessness and help him to maintain an appearance of priestly sanctity. This dapper little egotist has not had sense enough to drop his priestly hypocrisy, but continues to air his folly under the pretence that he is an exponent of the doctrines of some church, and even more than this, the embodiment of that church. His Satanic "Reverence" has the impudence to claim that we are a member of his church; and that being a member thereof he will take us in. This is an entirely superfluous proceeding, and we propose to have nothing to do with him or his satanic pest-house, where moral lepers like himself alone can find their proper place. The man whose reeking malignity prompts him to go out of his way to insult one who has never wronged him in the least, is a fitting exponent of the principles of the Christian's devil. This Reverend blasphemer compares the editor of the *Journal* to his sanctified Paul, thus seeking to cast a stain upon the standing and character of one of his worshipped saints. It would be useless for Harter to invoke the *Journal* man to deliver him unto Satan that he "may learn not to blaspheme," for he is so delivered unto Satan by his own confessed acts already. Such men as this Harter is, are the curse of Spiritualism, so long as they receive any toleration from earnest, sincere and disinterested Spiritualists. Harter is a shameless Bundyite died in the wool and the enemy of Spiritualism, as the whole of the bigoted Christian enemies of it, well know. As proof of this, we will cite another portion of the same letter to the *Journal*. Harter says:

"On Sunday, the day previous, (March 25th,) I went to hear the Rev. Mr. Grimes, a Christian minister of Memphis, but when he learned of my presence, I was cordially invited to a seat with him in the pulpit, and when there, I was asked

to preach to his congregation, which I did most cheerfully, and apparently to good acceptance."

Is not one of two things very clear, either that the Rev. Mr. Grimes was not aware he was entertaining the Devil's chaplain (avowed), or that knowing it, he felt he could thus use him to humiliate Spiritualism with which Harter claimed to be identified? No true friend of Spiritualism would consent to occupy a Christian pulpit, before a Christian congregation, in a Christian church; and the man who does it, and boasts of his performance, is a vile and untruthful hypocrite, when he pretends to be the sincere friend of Spiritualism. Bundyism being only another name for Jesuitism, it is meet that such men as Harter who affiliate with it should play the Christian priest whenever they can find an opportunity to do so. We want all such people to understand that such doings will receive no countenance from us while we can wag a tongue or wield a pen. We are the uncompromising foe of Jesuitism and priestcraft, and we are determined that it shall be incontinently driven outside the lines of Spiritualism, or made to bite the dust within those lines. Take your choice which it shall be.

#### THE BUNDYITE ORGAN AGAIN ATTACKS THE "BANNER OF LIGHT."

In the *R. P. Journal* of May 5th instant, is an editorial, a part of which we copy. It says:

"The article in question also remarks that mediums should cultivate 'soulful humility, purity, sweetness of thought,' &c.; which is likewise well and very fair, if carried out. But what has the *Banner* to say about it, when not a particle of all this is carried out? We reply it has not one word to say. The point and purpose of the article is to beguile its readers by confounding and confusing language, and through those means cast odium upon that class of Spiritualists, who persist in drawing attention to the fact that the *Banner* and its allies, by just such articles as the one in question, and by all means, is seeking to screen, apologize for and 'protect' those who, falsely calling it mediumship, 'study to attain to the utmost possible development' in legerdemain, tricks, and in the use of musks and cretaceous figures sewed upon flimsy veils that 'their native capacities will warrant.' All this has been proved time and again to have been perpetrated by those whom the *Banner* insists on defending as true mediums while doing those acts. It is useless to say, as the article does, 'To seek the destruction of the mediumistic office is to seek the overthrow of Spiritualism' as an argument in its own favor. If Spiritualism could be overthrown it would be by the falsehood in mediumship which the *Banner* protects, condones and defends."

Here we have the Bundyite organ attacking the *Banner of Light* with the untruthfulness and malignity of the bitterest foe. The *Banner* had the temerity to express its confidence in the mediumship of Mrs. R. L. Hull, whom the Bundyite Jesuit enemies of Spiritualism fruitlessly sought by fraud, falsehood and intrigue, to discredit as a medium—doing this in the meekest, humblest and most cringing spirit—and for this, that flood of Bundyite calumny and venom is poured forth upon it, and "its allies," (whoever the latter may be). It would be too much to expect the *Banner* to resent, even in the mildest way, this gross injustice; and Spiritualism must continue to endure these repeated assaults upon the character, honesty and good faith of its oldest journalistic advocate. If the editor of the *Banner* had one particle of self-respect left, he would no longer remain submissively silent under these repeated Bundyite outrages.

We would ask those people who call themselves Spiritualists; who have found so much fault with us because we would not consent that Bundyism should, with impunity, beslime and begrime the fair escutcheon of Spiritual truth with its vile eruptions of venomous enmity and slander, how far this thing is to be permitted to proceed? If Spiritualism, and those who advocate and uphold it are the vile, loathsome, and immoral things that Bundyism would have mankind regard them, then the sooner it dies the better. If it is not so, but on the other hand is the best hope of humanity as a means to free the human mind from the shackles of ignorance, superstition and slavish fear which have held it down, then rally to its support and present a common front to the foe that seeks to strike it down by such detestable methods. Spiritualism against Bundyism! should be the present rallying cry. Down with the Jesuitical monster.

#### Verification of Spirit Communication.

GIBSON, Susquehanna, Co., Penna. }  
May 2, 1883.

Editor of *Mind and Matter*:

DEAR SIR:—Enclosed find \$1.00, for which please send me *MIND AND MATTER* for six months to the above address. In the last number of *MIND AND MATTER*, I notice a communication from Dr. Joseph Priestly, of Northumberland, and I think it can be none other than our family physician. As long as I can remember, he was always a kind friend to me. I have worried very much as to what I should do if I were sick and could not have him to attend me. I have thought it might be Dr. Priestly, the celebrated chemist and theologian, also the discoverer of oxygen, who lived in Northumberland, and died there in 1804, who was great grandfather of the Dr. Priestly who I think has communicated through your paper. There is one sentence in the communication very characteristic of the later doctor. He says, "I do not claim to be anything beyond ordinary." For he was remarkably simple and unostentatious in his character. He died only a few weeks ago. I was very happy to read his communication. With many wishes for your success in the noble and beautiful cause of Spiritualism.

I am Yours very truly  
Mrs. D. L. BURROWS.

#### Michigan Spiritualists and Liberalists—Meeting of the State Association at Flint.

The annual meeting of the State Association having suffered a lapse through a misapprehension, the Secretary issued a call for a meeting at Flint, which assembled last Friday, April 27th, continuing through Saturday and Sunday. The meeting, though not as large as some previous ones, was, all things considered, a most gratifying success. The causes that led to the call for the meeting having been explained, and the danger that had threatened the very existence of the Association being understood, the sentiment was unanimous and enthusiastic in favor of standing by the old flag.

The regularly engaged speakers in attendance were, Chas. A. Andrus, J. H. Burnham, and C. Fanny Allyn. F. D. Lacy, Mrs. Mary C. Knight (formerly Mrs. Gale) and S. D. Moore were present as volunteer speakers.

Mr. Lacy, from having been, less than a year ago, both atheistic and materialistic, as those terms are understood, showed in his address a strong tendency to the theistic and spiritualistic, frankly stating this change in his position, which had been largely wrought by observing the spiritual phenomena.

The addresses of the session were of the first order. On Saturday evening, Charles A. Andrus gave an excellent discourse on the general subject, "Psychology."

Sunday afternoon, Mr. Burnham gave one of his best lectures, under the title, "What shall we think?"

C. Fanny Allyn closed a month's engagement at Flint on Sunday, and gave an interesting discourse from a number of subjects proposed by persons in the audience. She spoke feelingly of her friendly relations with the people of Flint, and especially with the family of Mr. W. J. Cronk, whose guest she had been. A beautiful bouquet, given her by Mrs. Cronk, was made the subject, with others, of her closing poem, which may itself be described as a poetical bouquet woven of many parts.

On Sunday, the Secretary gave a short address on the relation of the two factors, Spiritualism and Liberalism, in the Association, showing that the term Materialism, as has been sought by persistent misrepresentation to be applied to it, is in no sense synonymous with liberalism, and has no place in the organic work.

The following officers were elected: President, W. J. Cronk, of Flint. Secretary, S. B. McCracken, of Detroit. Treasurer, Mrs. M. A. Jewett, of Lyons. Director, J. H. Burnham, of Saginaw.

These, with two directors who hold over, constitute the Executive Board for the year.

All the expenses of the meeting were provided for, with a handsome balance remaining in the hands of the Treasurer—a result that has never been known but once before in the history of the Association.

The usual annual camp meeting will be held in August.

A resolution appropriately thanking the society and friends in Flint for their hospitality, and also thanking the friends who had furnished music, Mrs. Owen, Mrs. Odell and Mr. Smith of Lapeer, and Miss Curtis and Mrs. Connor of Flint, was adopted.

Too much cannot be said in commendation of the good people of Flint, who came short in no direction in their efforts to make the meeting a pleasant and successful one. All in attendance from outside were entertained without money and without price. But one sentiment animates them, and that is, unity and energy in the work.

I should add that the new President, Mr. Cronk, is a representative Spiritualist and Liberalist, and a man of character and financial ability. S. B. McCracken, Secretary.

Detroit, Michigan, May 1, '83.

#### California Notes.

—Mrs. Souther has just removed to 1155 Mission St., where she has more commodious rooms. She is having fine success and giving good satisfaction.

—Mrs. Breed is about to leave this city, where she will be greatly missed, for an Eastern tour, after sojourning upon her beautiful ranch at San Luis Obispo, for a few weeks.

—G. W. Beighle is coming into notice rapidly, as a powerful "galvanic" healer. She bids fair to become one of the very best. She has not advertised, but her rooms at 27 Taylor St., are often full of patients.

—Mrs. Richmond is doing a good work, and nearly all of the most advanced Spiritualists appreciate her rare gifts, and there is no doubt she will stay her appointed time of three or four months. She only lacks power of voice to fill her large auditorium. Many stay away from difficulty in hearing.

—Our meetings at Washington Hall continue to be successful—we have the hall filled with the elite of our ranks, and intelligent investigators are amply satisfied with the tests given by the leading mediums of the city who aid us. Brother H. C. Wilson, our President, and his intelligent wife, contribute much to the success and interest of the meetings. Probably we may take a vacation during "Pie-Nic" season.

—Brother R. A. Robinson's endorsement of Mrs. Reynolds' materializations, will be dubious comfort to "Bundyites."

#### A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for *MIND AND MATTER* for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who, by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from *MIND AND MATTER*, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.  
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (*MIND AND MATTER*).



## A LONG SINCE EXPLODED LIE REPEATED.

Over the anonymous signature "C," some person writes to the editor of the *Review*, Milan, O., as follows:

"There is another matter that is also quite pertinent to this discussion, and that is this: That most if not all, mediums (including Horatio Eddy) have, at one time or another, been exposed in their trickery, which is a thing not well calculated to insure them unlimited confidence among people of a cautious turn, and I might suggest here, that Eddy had a trap-door in the floor of his cabinet for the convenience of a confederate, in the case referred to, as had Bliss of Philadelphia, which caused him no small inconvenience to explain, to say nothing of the hard work that it entailed on J. M. Roberts to find words in the English language mean enough to heap upon the heads of the men that detected him in the cheat."

We do not know who this C. is, but this we do know, that R. P. Wilcox, editor of the *Review*, makes that lie his own, by publishing it over an anonymous signature. Bliss of Philadelphia never had any hole in his cabinet for the convenience of confederates, and he was never detected in any cheat of that kind. In his absence at a camp meeting, a hired Jesuit spy cut a hole in the floor that no one could have possibly used for any deception, and this Jesuit piece of devilry to injure two of the best and most useful mediums is the sole ground for the lie which the editor of the *Review* publishes. It is to be hoped that a paper that lends itself in this manner to the promulgation of the groundless slandering of mediums by their deadly Christian enemies, will receive no countenance or toleration from sincere Spiritualists. The editor of the *Review* is trying to play Christian and Materialist at the same time that he professes to be a Spiritualist, which accounts sufficiently for his intolerable conduct in this instance. Better be honest and try to appear something consistent than thus to earn the reputation of hypocrite and slanderer.

## MRS. M. E. WILLIAMS' SEANCES.

It was our privilege to be able to attend three seances given by Mrs. M. E. Williams, at her home No. 462 West 34th street, New York City, last week. Two of those seances were private and one public; and grand indeed were the manifestations that occurred at each of them. Apart from the many gratifying personal events that occurred at all of those seances, there was especial significance to us in the appearance at each of them of the spirit of the great and good Dr. Benjamin Franklin, in materialized form. Indeed it was at the request of Dr. Benjamin Franklin, preferred at a previous seance which we attended, that led us to attend these seances. The identity of the spirit form was absolute to us; and the assurances we received from him, that he and the spirit forces co-operating with him in his vast spirit labors, entirely approved of our public efforts to advance the cause of Spiritualism, were most gratifying and assuring. Dr. Franklin repeatedly said that he regarded MIND AND MATTER as the most important factor in the solution of the problems, in the solution of which he and other advanced spirits are devotedly engaged. Not only did he place the maintenance and complete success of the paper as the first consideration with them, but spoke confidently of their ability to carry it through. Three other gentlemen who were present, received marked attention from the grand old philosopher, who conversed with them as he did with himself, for several minutes, each time they were present. The tests given to nearly all who were present, were most satisfactory and convincing. The manifestations by Mrs. Williams' spirit attendants and guides were in the highest degree interesting, and added greatly to the pleasure of those present at each seance.

Mr. Holland who conducts the circle from the spirit side, is a grand and noble spirit, and his discourses are philosophical and instructive in the highest degree. Crowfoot the Choctaw Indian spirit, who is a tower of strength to the forces of the spirit band, is a fine specimen of the Indian race, and what is rare for an Indian, is very much interested in the lady visitors of the circles, for which he is not unfrequently rewarded with a friendly kiss by them, which he highly appreciates.

But the life of the circle is little Bright Eyes, the spirit of a Mexican child, who is so much herself in the presence of her "Lady Mother" as she calls Mrs. Williams, that she can converse with those present in her own sweet childlike voice *ad libitum*. We advise all who desire to know the truth in relation to Spiritualism, and who can do so, to attend one or more of Mrs. Williams' seances. The more the better, for the best results. We would like to give a detailed account of what we witnessed at the three seances in question, but could not do so without speaking of many things personal to others as well as ourselves, that would have no special interest for the general reader.

It is with sincere pain that we learn of the transition of Miss Alice J. Eddy, the youngest of that remarkably mediumistic family, the Eddy brothers and sisters. It is with no less deep regret that we learn that Mrs. Huntoon, another of the sisters, is in very poor health. The world never needed good and true mediums more than now, and the loss of their mediumistic services when so sorely needed, must be felt even more by the spirit workers than by mortals.

## The New Orleans Muddle.

NEW ORLEANS, May 3, 1883.

Editor of Mind and Matter:

DEAR SIR:—The undersigned, a committee appointed by the N. O. Spiritual Association, a chartered institution of this city and State, to investigate the matter referred to in your issue of April 7th, having made their report to said Association, have been directed by it in a special resolution, to forward you a copy of the proceedings in the matter, which please find enclosed.

The Association desires to be informed through this committee, if there were any other reason to cause you to believe that our Bro. Benson had acted fraudulently in the matter, than that he was the receiver or publisher of what was to you an undoubted fraudulent communication. In plainer terms the Association desire to know whether you have been advised by any party or parties from this city or elsewhere, of any fraudulent conduct on his part, or complicity with fraud on the part of others. If so, will you kindly furnish this committee with the substance of such communication, and if consistent with your sense of duty furnish also the name of your informant.

An answer on this point would be thankfully received, as it is the firm belief of the committee and such of Benson's friends as have no faith in the honesty of the mediums Keene and Davignon, that Bro. Benson (who is of an unsuspecting nature) was deceived by a trick of legerdemain on that occasion.

The first account you received erred in stating that the slates were brought by Benson. The slates he brought were at that time in the hands of his son, Davignon having already made two circuits of the rooms without producing anything, and as was his custom Keene had invited those who had received nothing to lend their slates to others who had none. It was always about this time in the seances that Keene would bring out slates from their own stock and lend them to special individuals.

Hoping you will continue to do "justice though the heavens fall," and also carefully discriminate between the possible victim and the deliberate practitioner of fraud, the committee bids you God speed in the work of "lashing the rascals naked through the world," especially the rascals who really have mediumistic powers.

CHRIST. SANDERS, A. M., M. D., Chairman.  
LOUIS GRETHE,  
JNO. G. WIRE,  
MALLORA HUSTED,  
AMANDA CHAMBERLAIN.

## REPORT OF COMMITTEE.

Your Committee appointed the 15th instant, to investigate the circumstances under which an alleged independent slate-written communication was received by Bro. Geo. P. Benson at the hands of Nelson Davignon, a professional medium, on the night of the 15th ultimo, and which communication having since been pronounced fraudulent by MIND AND MATTER, a spiritual paper published in Philadelphia, and charging said fraud as having been practiced by Bro. G. P. Benson on the mediums, Messrs. Keene and Davignon; beg leave to report, that their first effort was to ascertain whether said communication was given under test conditions or not; that with this object they have interviewed many persons who were present and supposed to be sufficiently near and observant to be able to say just how and what did take place on that occasion. That while Bro. Benson declares that to himself personally the test conditions were perfect, we met with no other person who would answer positively to the same effect, although many were confident of the genuineness of the communication.

Under these circumstances, your committee, on Friday, the 21st, sent a written communication to Messrs. Keene and Davignon, stating the object of their appointment and their non-success in obtaining the evidence required, and requesting that a seance be given "under test conditions for the purpose of enabling this committee to endorse all parties concerned and vindicate the cause and its adherents against such assaults as appeared in said paper, MIND AND MATTER."

To this request the answer was given, "that the matter would be taken under consideration."

On Sunday last, in this hall, a promise was made by Mr. Davignon that the seance would be given during the week, and that notice of the day and hour appointed would be sent by postal card to our chairman. On last Friday evening, no postal card having been received, our messenger was informed at the seance rooms of Messrs. Keene and Davignon, that they had left the city two days previously.

Under these circumstances, your committee, deeming further action on their part useless and unprofitable, offer the following preamble and resolutions.

Attest: THOMAS CRIPPS,  
Sec. New Orleans Asso. Spiritualists.  
May 4th, 1883.

PREAMBLE AND RESOLUTIONS ADOPTED BY THE N. O. ASSOCIATION OF SPIRITUALISTS, April 29, 1883.

WHEREAS, There appeared in the MIND AND MATTER, a spiritual paper published in Philadelphia, in its issue of the 7th inst., an article severely reflecting upon the character of Bro. Geo. P. Benson, in connection with the production and reception of a certain slate written communication on the 15th ult., at the rooms and under the auspices of the professional mediums, Messrs. Keene and Davignon, and

WHEREAS, Immediately thereafter, viz. on the 14th inst., an investigation of the whole matter, was demanded by Bro. Benson and a committee of five appointed for that purpose, and

WHEREAS, Said committee has performed that duty and reported to this Association their action and its results, therefore be it

Resolved, That it is the sense of this Association that although said communication was not given under strictly test conditions, and although it is not impossible that there may have been some jugglery in the matter, and the confidence of our Brother abused as to that particular communication, yet our confidence in the honor and integrity of Bro. Geo. P. Benson remains unabated, and that, that confidence inspired by an upright life and years of unselfish service in the cause of Spiritualism cannot be shaken by attacks based upon such slight foundation as the one in question.

Resolved further, That we condemn the course of the professional mediums Messrs. Keene and Davignon, in violating a promise exacted from them only in their own interests and that of the cause of Spiritualism, as trifling with our committee and this Association, and discreditable only to themselves, having no effect whatever on our confidence in the good faith of our brother, G. P. Benson.

Resolved further, That it is the sense of this Association that, as numerous examples have proven the fact that good mediumship and personal honesty are not necessarily inseparable, it is the duty of Spiritualists, as well as skeptics, to exact strictly test conditions from all professional mediums whom they are called upon to endorse or patronize.

Resolved, Further that the course of MIND AND MATTER in denouncing an individual entirely unknown to them, we deem hasty and uncharitable, and if said denunciation was inspired by the knowledge of previous fraudulent practices on the part of others was unwise, indiscriminate and therefore unjust.

Resolved, Further that a copy of these Preamble and Resolutions be forwarded to the editor of MIND AND MATTER for consideration.

Attest, THOMAS CRIPPS, Sec.  
New Orleans Association of Spiritualists, May 4,

[In answer to all which we say, that we decidedly protest against this attempt of the Spiritualists of the New Orleans Association to hold us to account for doing what it was our plain duty to do. We received the letter of Mr. James H. Young, informing us of the mediumistic work of Messrs. Keene and Davignon in that city, accompanied by a copy of a spirit communication which purported to have been written independently by spirits within clean and securely fastened slates. Mr. Young gave us to understand that he had written to us at the instance of Mr. G. P. Benson. Not thinking that there was anything wrong in the matter, we published the communication after receiving a second letter from Mr. Young asking us to be sure and publish the communication, with the particular attending its production, at once. Hardly had we fallen into the trap set for us, by spirits or mortals, (we do not know which), than our attention was called to the fact that the communication was almost a literal copy of a communication published a year before, by us, as given through the mediumship of Alfred James. It was evident that a fraud had been perpetrated by some one having the power to perpetrate it, and we demanded an explanation from those who could alone place the responsibility of the deception where it properly belonged. Mr. Young had written, with Mr. Benson's knowledge, that the writing had been given between slates brought to the circle by Mr. Benson, examined and tied together by him before coming there. This rendered it especially obligatory on Mr. Benson to explain what he knew about the matter. This he attempted in a letter written to us, which, in fairness to him, we published. Mr. Benson in that letter contradicted Mr. Young's statement, and said he had opened and examined the slates in the presence of more than sixty persons at the seance, where the communication was given. This discrepancy made us feel that we were not being dealt by with that frankness that the circumstances demanded, and we plainly said so. It appears that the investigation above reported, and set forth, has not served to fasten the responsibility where it belongs, but they, the investigators, think we have not done Mr. Benson justice by our view of the affair. We have no intention to wrong Mr. Benson or any one else; but we are determined to submit quietly to no such treatment as we have received in this connection. A trick was played upon us by some one, which we have laid bare, and the intended deception has not served the purpose for which it was intended. We leave our New Orleans friends to settle the matter to suit themselves, as we have done, so far as it concerns us.—Ed.]

## Testimonial to Dr. B. F. Brown.

COLUMBIA, Cal., April 20, 1883.

Dr. B. F. Brown—Dear Sir:

Your favor, with enclosed "pad," came duly to hand. A neat pretty talisman, by the way, which I put on according to directions, at once. Immediately a most delightful glow of warmth and love pervaded my whole being; also, a feeling sense of the presence of a friend, powerful to protect and assist in time of trouble.

Dr. Bonney came, and, controlling my hand, wrote that he found me not obsessed—that I was being developed as a worker in the good cause for the uplifting of humanity. Is not that cheering? I wish all sensitive knew of and could avail themselves of the benefit to be derived from wearing Dr. Bonney's pad. I believe many are prevented from sending by the obsessing spirit.

Yours for truth,  
MRS. T. LIVINGSTON.

"You mustn't touch the top of the baby's head," said a mother to her little four-year-old; "she has a soft spot there that is very tender."

The youngster gazed at it curiously for a moment and then asked:

"Do all babies have soft spots on their heads?"

"Yes."

"Did papa have a soft spot on the top of his head when he was a baby?"

"Yes," replied the mother, with a sigh; "and he has got it yet."

And the old man who had heard the conversation from an adjoining room, sang out:

"Yes, indeed, he has, my dear boy, or he would be a single man to-day."

Here is a neat criticism by a mechanic. "The trouble with young Americans is that they are not taught to work, and to work hard. Too often does the father say, 'My boy must not work as hard as I have'; seeming to forget that his own hard work is the cause of his success."

The meanest slight a girl can put upon an admirer is to use a postal card in refusing an offer of marriage. It proves that she doesn't actually care two cents for him.

## An Interesting May Day's Experience.

Editor of Mind and Matter:

Spiritual phenomena, proving as they do the soul's sublime inheritance of immortality, and bringing to us wondrous new interpretations of the harmonies of life, come with peculiar fitness at this season of the year, when forms of beauty are bursting everywhere from tree and clod, which seemed so dead one month ago. I stepped eagerly into the grand march of progress yesterday, joining a pleasant company of ladies from Yonkers and New York, to attend an afternoon materializing seance by DeWitt Hough and his mother, Mrs. Stoddard Grey. They had just removed to new apartments, (a few doors from their former residence,) but had extemporized arrangements for their usual circle, and mediums and spirits were ready for their work. Mrs. Grey playfully remarked that now there were no carpets laid, doubters would have a fine opportunity to investigate "trap-doors."

Although the seance room was of necessity unmagnetized, the manifestations were both numerous and powerful. After a brief prelude of dark circle, in which three bells, a guitar, harmonica, and trumpet were used together, "Home, Sweet Home" and other airs were played in the best of time and tune, and spirits commenced materializing. "Warsa," the mound builder, was the first to part the curtains—his stately figure, towering far above the stature of his medium, elicited expressions of delight from all. As he stood bowing to those who went forward to salute him, a lady at my side said, truly, "This is worth a lifetime." Then a beautiful lady, who said she was the bride who was burned with her young husband in the railroad accident at Spuyten Duyvel (near this town) one year ago. She was followed by relatives of different persons present—by "Aunt Dinah," with strong characteristics of negro feature and movement—by a Southern general in uniform, whose name I did not hear distinctly—by an Episcopal clergyman in robes; "Agnes," sister of mercy, and others whose names we did not get.

A lady who came to her brother present, took from his hand a rose which he had brought her, fastened it upon her bosom, called us forward to admire it, and then took it away with her. Another beautiful young lady, whose mother goes once a week to meet her, walked out in front of the circle with the ease and power which those acquire whose friends accord them frequent opportunities of materializing. After these manifestations, Mr. Hough sat outside the cabinet to answer written questions, without reading them, and the brilliant and direct manner in which he accomplished this difficult part of his labor, made us feel that that part of the seance would alone have been well worth the admission fee.

His endurance as a medium is simply marvelous; when our party was compelled to leave, at five o'clock, he had been used three hours, and was still answering questions for other members of the circle, and he gives six of these seances a week, besides answering sealed letters and sitting for private parties.

OLIVIA F. SHEPARD.

Yonkers, N. Y., May 2, 1883.

A little fellow in a primary school, after he had correctly spelled the word "knife," asked his teacher the puzzling conundrum, "But what is the 'k' for?"

## A Generous Offer.

To any person who sends me two dollars for one year's subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER.  
St. Louis, Mo.

WANTED—By a middle aged man, a position as Night Watchman. Best of references from last employers. Address, WATCHMAN, care of MIND AND MATTER, 713 Sanson Street, Philadelphia, Pa.

## ELECTRO-MEDICATED PADS.

For Heart, Liver and Kidney Disease—also Developing Pads—constructed under directions of spirit Dr. John Abernethy. Price from 50 cents to \$3.00. Also JAMES' Great Pile Remedy. 25 cents per box. State symptoms. Enclose stamps and address, A. JAMES, 747 S. 7th St., Philadelphia, Pa.

## FOR SALE CHEAP

Two very desirable lots in Egg Harbor City, N. J. One hour's ride from Philadelphia; climate salubrious; on line of Camden and Atlantic Railroad, and in close proximity to a navigable river. Lot No. 23 in Block 315 and Lot No. 3, in Block between Baltimore and Bremen avenues, 18000 square feet and free from all incumbrances. Apply to S. HARTMAN, Wheeling, W. Va. or to office of MIND AND MATTER, 713 Sanson Street, Philadelphia, Pa.

## SEND ME ONE DOLLAR BY MAIL

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germ; purge the liver, cleanse the stomach, clear out the bowels, and kill every vestige of poison in the blood.

Address, W. PAINE, M. D., 5-29, 250 S. Ninth Street, Philada., Pa.

## DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 525 South Eleventh Street, Philadelphia, Pa. 5-28

## QUARTZ GOLD MINES.

TO INVESTORS.

THE EXCELSIOR CONSOLIDATED MINING COMPANY (Near Columbia, Tuolumne Co., California.)

Chartered Capital, \$750,000. In shares of \$10 each—full paid and non-assessable. Incorporated Nov. 30, 1881.

Offers an allotment of 5,000 shares of working capital, at the nominal price of ONE DOLLAR PER SHARE, or ten per cent on the par value. These mines are situated near the north bank of the South Fork of the Stanislaus River, next west of, and adjoining the celebrated Riverside Mines and Mill, recently purchased by Ex-Senator Sharon, and Senator John P. Jones, of Nevada, and others, for the sum of about \$100,000. On the two claims of 1500 feet each, owned by the Company, there are two shafts, one sunk to the depth of 115 feet, all the way down in rich milling ore, running from \$50 to \$200 per ton, and the other 52 feet, striking a heavy body of ore with indication of great increase in quality, at a lower depth. There is upon the mine, a Steam Pump of 6000 gallons per hour capacity.

Shares are offered at this Bed-Rock price, for the purpose of opening up the Mine to a greater depth, and to erect (at first) a 5 stamp mill, and for other necessary machinery.

Shares non-assessable, and therefore subject to no future call. Company free of debt and title indisputable. Allotments from 25 shares and upwards. Remittances may be made by post-office money orders on Columbia, California. Registered letter or draft on San Francisco.

Address, J. WINCHESTER, President.  
Columbia, Cal., April 10, 1883.







## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

April 12th, M. S. 36.

GODFREY ARNOLD.  
(A German Mystic).

I thank you, sir, for this opportunity of communicating with you. What I come to say to you tonight is connected with, and is a condensation of, what Euthalius of Alexandria, who lived about A. D. 435, will say to you. Our communications must necessarily overlap and support each other. The Christian Scriptures from Acts to Revelation are but plagiarisms of the doctrines to that great saint of antiquity, Apollonius of Tyana. I knew positively, from what is said in Belzoni's miscellaneous article No. 1, now in the British Museum and in the Florentine Library, that on ancient authority Paul of Tarsus was absolutely Apollonius of Tyana. As for myself, after a careful review of all the grounds that have been traversed by Dr. Nathaniel Lardner and other learned commentators, who were engaged and paid by the Church to find some proof of the truth of Christianity; I found, from the Targums of Jonathan Ben Uziel and Aquila, that Christianity was a fraudulent imitation of the ancient doctrines of the Trinity, of which ancient trinities the generative organs were the most prominent representative symbol. All this was perfectly apparent to me; but as I was an ecclesiastical adoptionist, I merged all that I knew in the Christian religion. What was contrary to it I ignored; for which dishonesty I, as a spirit, am obliged and compelled to here tell you what I knew about these things. Godfrey Arnold.

[We translate the following account of Godfrey Arnold from the Biographie Universelle.—Ed.]

"Godfrey Arnold, a Lutheran theologian and historiographer of the king of Prussia, Frederick I., was born, the 5th of September 1685, at Anna berg, in the Erzgebirg. He studied at Gera and Wittenburg, was named professor of history at Giessen, but resigned this position almost immediately, from motives of piety, which he publicly stated, in 1697 in a special writing. G. Arnold afterwards performed the functions of pastor at Alstedt, in the Dutchy of Eisenach, at Werben, and at Perleberg, in the Marche of Priegnitz, and died, the 20th of May, 1714, of grief, from having seen some Prussian recruiting officers enter the church where he administered the holy sacrament, and by force take away several young people of his parish. Before dying, he expressed to one of his friends his regret for having written the mystical book, entitled: 'Sophia; or, Mysteries of the Divine Wisdom,' and not having edited with greater care his 'Great History of the Church and of Heresies.' His last work, which comprised every Christian century until the year 1688, and which appeared for the first time at Frankfurt-on-the-Main, in 1699-1700, in 4 parts, (2 vols. in fol.) and enlarged at Sealfhausen in 1740-42, in 3 vols. in fol. gave him his reputation and caused his misfortunes. The Orthodox clergy-men could not pardon him, for his diatribes against the dominant clergy, and his predilection for all sectarians who had, whether through ignorance or pious intentions, endeavored to strip the Christian doctrines from all subtleties and dogmatism, and to reduce them to evangelical morality both in precepts and practice. It is probable that the conferences with Sperer on religion, known under the name of *Collegia pietatis*, interviews at which Arnold had assisted in 1686, had a great part, in the direction of his thought. The judicious Mosheim, who spoke harshly of Arnold, does not appear to have been governed in his judgment of him, by that equity which distinguished him; he saw too much of that which Arnold lacked as a logician and historian, and to little of that which impelled a man who was only occupied with the progress of piety. It would be to wrong Arnold, to confound him with the ignorant fanatics of whom, he himself boasted. He had studied thoroughly, and well knew the sources of erudition. His 'Picture of the Faith and Love of the Primitive Christians,' may be taxed with partiality; but we must therein recognize some learned researches and rare sagacity. The same defects and the same advantages may be perceived in his *Historia et Descriptio theologicæ mysticæ, seu theosophiæ arcanæ et reconditæ, idemque veterum et novorum mysticorum*. More serious objections may be made to his 'Picture of Interior Christianity,' Frankfurt, 1792, and reprinted several times since. It is simply an exposition of a mystical system, although self-importance is therein less perceptible than in the 'Sophia,' to which we have already referred. Among his numerous works, we may also mention: *Christianorum ad metalla damnatorum Historia*; that the illustrious Christian Thomassin, a zealous friend of Arnold, to whom he furnished much of the material for his 'History of Heresies,' has inserted in his *Historia Sapienitiæ et stultitiæ*. He wrote a biography of himself, in German, Leipzig, 1706."

It was the spirit of this thoroughly informed writer who comes back to earth and discloses his knowledge, while in earth life, that the Gospel of John and Canonical Epistles of the New Testament were nothing else than plagiarisms of the writings of the great sage Apollonius of Tyana, and that Paul of Tarsus, was absolutely Apollonius of Tyana. How far any writing of Belzoni confirms this fact, we have no means of knowing at this time; but it is impossible, in view of the utter want of historical status of Apollonius, to question the statement of the spirit of this thoroughly informed man. It seems equally certain that what he says, as to the Christian plagiarism of the ancient doctrine of the Trinity, is substantially correct. Whether the Targums of Ben Uziel and Aquila contain anything to prove this, we do not know, but think it more than probable, if not certain. The nature of Arnold's investigations and literary labors were just such as would have led him to the discovery of the Christian frauds that he claims to have made. He no doubt, with all his desire to do nothing to impede the growth of Christian piety, too clearly intimated the heathen source of Christian theology, and hence the bad odor into which he fell as a Christian writer. The spirit

of Arnold has done well, in seeking to atone for his earthly insincerity, by the above disclosures. It will be well for all spirits who were once engaged in the same work of concealing and suppressing truth, to follow his example.

April 5th, M. S. 36.

AUGUST WILHELM VON SCHLEGEL.  
(A German Philologist and Orientalist).

He who exposes errors must expect to be opposed by an army of fools. I know this was true in my day, and I know it must be true in yours. Born into the mortal life with a certain sense of the mystical—knowing nought of the far past—I was fortunate to strike that line of intelligence which was of great advantage to me; namely, antiquity; and I wrote my description of Ion on the same principle that Æschylus wrote his Prometheus Bound. My principle business here to-night is, to prove to you that the Tamil language of India is more ancient than the Sanscrit; and that while you now find it in Madras, Ceylon and Southern India, its outlines and structure prove it to be more ancient, in India, than the Sanscrit. The principal belief of the Tamils was the divine nature of the male and female human organs of generation, the symbol of which was the phallus. They had their Trinity in the father, mother and child, which constituted their trinity in unity. These religious ideas can be traced in the Tamil language, traces of which are still found at the foot of the Himalayas in northern India, where the Tamil people dwell before the Brahmans crossed into India from Thibet with their god I-Brahm. Indeed this I-Brahm was merely an eastern offshoot of the Baal or Bel of the Chaldeans. The Chaldean civilization is the oldest that we spirits can start with. That spirit who came to you sometime since—Deva Bodhastuata—I have met in spirit life, for there like attracts like—is about to effect a conjunction of forces between Eastern spirits and Western spirits in spirit life, and by that means he will open the way between the two worlds, so that all the past may be revealed to mortals, when grand will be the result. You need not fear that should you fall, that this will not be accomplished, for others will rise up behind you greater than yourself, and these things must go on. There seems to be a great desire on the part of all the European powers to monopolize the lands of the East and destroy its people; but these will yet take an awful revenge on their European oppressors. The spirit work of action and reaction between the two worlds goes on unceasingly. I find my control getting weak. I am August Wilhelm Von Schlegel.

[We take the following account of Von Schlegel from Chamber's Encyclopedia.—Ed.]

"August Wilhelm Von Schlegel, a distinguished critic, poet, and scholar, was born at Hanover, the 8th of September, 1767, and studied at Göttingen, where he acquired a reputation by his devotion to philological and classical studies. He first began to assume a prominent position in literature, while a lecturer at Jena, contributing assiduously to Schiller's 'Horen und Musen'—Almanach—and to the 'Allgemeine Literaturzeitung.' About the same time, his translation of Shakespeare began to appear (9 vols. Berlin 1797-1810), the influence of which on German poetry and the German stage was equally great. Subsequently, the poet Tieck, with Schlegel's consent, undertook a revision of the work, together with a translation of such pieces as Schlegel had omitted (12 Vols. Berlin 1825, 1839, 1843); and from their conjoint labors, the people of Germany are able to form a faithful idea of the surpassing genius of our countryman. Schlegel also delivered at Jena a series of lectures on aesthetics, and along with his brother, Frederick, edited the *Athenæum*, (3 vols. Berlin 1796-1800), which in spite of, perhaps because of, the severity of its criticisms, gave a lively and wholesome influence to the poetry of its time; and, again in company with his brother, the 'Charakteristiken und Kritiken,' (2 Vols. Königsberg 1801). In 1802, Schlegel left Jena for Berlin, where he gave a second series of lectures on literature, art, and the spirit of the time. Next year appeared his 'Ion,' an antique tragedy of considerable merit. It was also followed by his 'Spanish Theatre,' (2 vols. Berlin, 1803-1809), consisting of five pieces of Calderon's, admirably translated, the effect of which has been to make that poet quite a favorite with the German people; and his 'Blumenstrauße der Ital. Span. and Portug. Poesy,' (Berlin, 1804), a charming collection of lyrics from the sunny South, from the appearance of which dates the naturalization in German verse of the metrical forms of the Romanic races. Probably his most valuable, and certainly his most widely popular work, was his 'Vorlesungen über dramatische Kunst und Literatur,' (3 vols. Heidelberg, 1809-1811), originally delivered at Vienna, in the spring of 1808, and translated into most European languages. From 1811 to 1815, Schlegel published a new collection of his poems, which contains his master pieces, 'Arion,' 'Pygmalion,' 'St. Lucas,' and is notable for its richness and variety of its poetic forms, as also for the singular facility and elegance of the versification. In 1815, Schlegel, now raised into the rank of the nobility, and privileged to use the sacred 'von' before his name, was appointed Professor of History in the University of Bonn, and devoted himself especially to the history of the fine arts and to philological research. He was one of the first students of Sanscrit in Germany, established a Sanscrit printing-office at Bonn, and an 'Indische Bibliothek,' (2 vols. Bonn, 1820-1826). Among the proofs of his scholarly activity in this department of knowledge, may be mentioned his edition of the 'Bhagavad Gita,' an episode from the epic poem, 'Mahabharata,' with a Latin translation (2d ed. Bonn, 1846), and of part of the 'Ramayana,' (Bonn, 1829-1839)."

We may form some idea of the qualification of Von Schlegel to judge of the true nature of the Sanscrit language, and its relation to the Tamil tongue. The general idea has been that the Tamil literature is of recent date as compared with the Sanscrit literature. This the spirit of Von Schlegel denies, and refers to its less complex structure as proof of this. Although, in another connection we have published an account of the Tamil people and language, it seems desirable to republish it in this connection. We cite Chamber's Encyclopedia for that purpose.

"Tamil (more properly spelled Tamir, but erroneously written Tamul, and erroneously termed by the earlier Europeans 'the Malabar') is the name of the language earliest cultivated of all the idioms which the Rev. R. Caldwell designates as Dravidian—this term comprising, according to him, besides the Tamil, the Telugu; Canarase, Malayalam, or Malayarma; Tulu, or Tuluva; Toda, or Tuda, or Tudava; Kota; Gond; Khond, or Kund, or Ku. 'The Tamil language,' this learned author says in his 'Comparative Grammar of the Dravidian or South Indian Family of Languages,' 'is spoken throughout the vast plain of the Carnatic, or country below the Ghats, from Pulicat to Cape Comorin, and from the Ghats, or central mountain range of Southern India, to the Bay of Bengal. It is also spoken in the southern part of the Travancore country, on the western side of the Ghats, from Cape Comorin to the neighborhood of Trivandrum; and in the northern and northwestern parts of Ceylon, where the Tamilians commenced to form settlements prior even to the Christian era, and from whence they have gradually thrust out the Singhalese. \* \* Including Tamilians resident in military stations and distant colonies, and the Tamilian inhabitants of South Travancore and Northern Ceylon \* \* the people who speak the Tamil language may be estimated at about ten millions.' Tamil includes two dialects, the classical and the colloquial Tamil, and among these chiefly such as express abstract ideas of philosophy, science, religion, and technical terms of the more elegant arts; and, in general, it so considerably differs from the colloquial Tamil that it is almost unintelligible to the unlearned Tamilian. Of all the Indian languages, Tamil has the most imperfect alphabet."

"The earliest history of the Tamil country is still involved in obscurity. From evidence afforded by the language, Dr. Caldwell has drawn a sketch which would tend to show that the un-Aryanized Tamilians had 'kings' who dwelt in 'fortified houses' and ruled over small 'districts of country'; that they had minstrels who recited songs at festivals; but that they were without 'hereditary priests,' without 'idols,' and ideas of 'heaven, hell, soul, or sin'; yet that they acknowledged the existence of God, whom they styled Ko, or king, and erected to his honor a temple which they called Ko-il, or God's house. Their chief worship, however, seems to have consisted in bloody sacrifices which they offered to 'the devil.' [It would seem then they had some idea of a devil, which is coming pretty near an idea of hell.—Ed.] "Dr. Caldwell further shows that they were acquainted with the ordinary metals, except tin and zinc, and with the planets known to the ancients, except Mercury and Saturn; that they had medicines, hamlets, towns, ships, and practiced the necessary arts of life, such as cotton weaving and dyeing, though none of the arts of the higher class, as painting, sculpture, &c.; that they knew no astronomy, and were ignorant of philosophy and grammar. The earliest civilization of the Tamilians is traditionally attributed to the influence of successive colonies of Brahmans from Upper India; and the leader of the first colony is said to have been the Rishi or Saint Acastya, a personage who plays an important part in Brahmanical legends. He is called the first king of the Pandiya kingdom, which was situated near the southern extremity of the peninsula; and by the majority of orthodox Hindoos he is believed to be still alive, though invisible to mortal eyes. His era is supposed to belong to the 6th century B. C.; though, like all other Hindoo dates, this date, too, cannot be fixed with any degree of certainty. Whether the Vedic worship was ever known in the Tamil country, may be a matter of doubt; the worship introduced by the Brahmans seems, on the contrary, to have been that based on the incarnations of Vishnu and Siva, and therefore to belong to an advanced stage of Hinduism. Vaishnavis, Saviors, and Saktas are the now prevalent sects of the Tamil country; for the Jainas, who flourished in the Pandiya kingdom, probably from the 8th or 9th century to the 12th or 13th after Christ, were finally expelled from it; and only a few adherents of this sect may now be met with there."

"The oldest Tamil works are, however, those written, or claimed to have been written, by the Jainas; and it is a remarkable fact, that at any period of Tamil literature, few Brahmans have contributed anything to it that may be deemed worthy of preservation. The finest composition which Tamil possesses is the Ku Ral of Tiruvalluvar, a work consisting of 1330 distichs or poetical aphorisms, on almost every subject connected with morals and political economy."

It must be very evident to the reader that the Tamil language is not a Brahmanical or Sanscrit dialect, but an independent language which had its origin in a distinct region or centre of civilization from that which gave rise to the Sanscrit and its kindred Aryan idioms. As such it has an especial historical importance, and this the spirit of Von Schlegel fully understood when he thus called attention not only to the difference between the Tamil and Sanscrit languages, but showed that the Tamil was the more ancient of the two. The Tamil language was of Semetic or Chaldaic origin, and no doubt existed in Northern as well as Southern India before the Aryan Brahmans invaded India from Tibet, and established the Sanscrit language there.

Whether the spirit's statement respecting the Tamil worship being a phallic worship, and recognizing the trinitarian principle of father, mother, and child as a complete unity, is correct we have not the data at our command to judge; but we incline to believe that it will be found to have been absolutely so, from documents and monuments still in existence. We will keep a sharp look out for confirmatory proof of the truth of this significant statement.

But, in the light of a number of similar assurances given by other spirits through other mediums, we regard the reference of the spirit of Von Schlegel to Deva Bodhastuata, and his spirit labors to unite all the spirit friends of Spiritualism, and through that union of spirit forces to open the way between the two worlds, so that the history of all the past may be revealed to mortals, is the most hope inspiring assurance that has come to mankind from the spirit life. Deva

Bodhastuata was the 27th Buddhist patriarch, and some two or three centuries before the Christian era established the Reformed Buddhist canons which still prevail in India. He was, in other words, to Modern Buddhism, what Eusebius Pamphilus was to Christianity, its founder.

We sincerely hope some competent person will fully test the correctness of spirit Von Schlegel's statements as to the origin, nature and antiquity of the Tamil tongue. We feel confident they will bear the closest criticism and scrutiny.

Do Likewise.

ROCHESTER, N. Y., April 13, 1833.

Editor of Mind and Matter:

I write to invite your attention to a company of mediums, residing at No. 16 Sophia St., Rochester, N. Y., of which company I am the oldest member. We have been under development here for many months, and it has been a long and tedious waiting I assure you, and has taught us to sympathize deeply with mediums passing through the pains, toils, trials and discouragements of mediumistic development, and to regard with admiration and gratitude, editors and writers, who defend mediums from the assaults of foes, whether those foes are such through ignorance or malignancy.

This company of mediums consists of about ten members, when all are together, and we think the different members will represent before the public, about every phase of mediumship known to the world. But the phase that we think far transcends any other in importance, is illuminated or etherialized materializations of spirit forms.

Our spirit guides have long assured us that they could, and would produce through us, this form of manifestation, better than the world has yet seen; and appearances now indicate that success is just now before us. We have materializations more or less perfect at every sitting, and in a few instances the illuminating element has been applied, so that faces were radiant with light.

But the main effort of our spirit band is to develop the two VanAuken brothers, Burnett and Harry, so that through them they can produce in sufficient perfection the materialized bodies; and experience has proved that the illuminating element can then be readily applied. This element for illumination is produced, or I suppose I should say, is condensed, through the mediumship of Mrs. M. A. VanAuken and myself.

Mrs. VanAuken is the mother of the VanAuken brothers, and perhaps no medium in the country excels her in psychometry, clairvoyance, clairaudience or medical diagnosis, whether the patient to be examined is present or absent. With one or both of the brothers in the cabinet, we have physical manifestations equal to any we have ever known; such as ringing bells, playing on musical instruments, rope tying and untying almost instantaneously, taking off and putting on coats, while the medium is securely tied with twenty feet of rope, independent slate writing, strictly under test conditions, tables lifted with several hundred pounds upon them, mediums levitated, and in some cases carried over the heads of persons sitting in the circle, etc., etc.

Perhaps the manifestation most important of all in the circle for physical manifestation, is that patients are treated magnetically by materialized spirits. Sometimes this is done in dark circles, when the treatment is plainly heard by all present and even by persons in other rooms, at other times in partial light, when the materialized hands are plainly seen by all present. The patient feels the operation of the hands as tangibly as when treated by the hands of a healing medium.

This communication is already too long, but there is much more I would like to say, but it will not be long before you and the public will hear more of the extraordinary mediumistic gifts of Mrs. VanAuken and the VanAuken brothers, and the company of mediums associated with them.

A. E. TILDEN M. D.

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Testimonial From Eldress Pauline Bates.

SHAKERS, N. Y., Feb. 18, 1863.

Dr. Rhodes:—Dear Friend:—

Please send me one dollar's worth of your valuable lozenges, as soon as convenient. We are having considerable sickness since this month came in. I do not use all of them myself, but I use them for the sick and suffering.

Your friend,  
PAULINE BATES.

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